

Studies in the Life of Paul

By

William H. Salmon.



BS2658
.S16

Library of The Theological Seminary

PRINCETON • NEW JERSEY



FROM THE LIBRARY OF
ROBERT ELLIOTT SPEER



BS2658

.516

By PRES. WILLIAM H. SALLMON.

Studies in the Life of Jesus. (Fourteenth thousand.)

Twenty-five studies, with special maps, bibliography and suggestions to leaders. Paper, 25 cents; cloth, 40 cents.

Studies in the Parables of Jesus. (Eleventh thousand.)

Fifteen studies of parables recorded by Matthew, with table, bibliography, suggestions to leaders, etc. Paper, 15 cents; cloth, 25 cents.

Studies in the Miracles of Jesus. (Fifth thousand.)

The twenty miracles recorded by Matthew, with table, bibliography, suggestions to leaders, etc. Paper, 20 cents; cloth, 30 cents.

Studies in the Life of Paul. (Twenty-fourth thousand, revised.)

Twenty-four lessons emphasizing the character of the great apostle. Also an extension of the course, an outline of Epistle to Galatians, chronology of Paul's life, and suggestions to leaders. Paper, 25 cents; cloth, 40 cents.

Systematic and Proportionate Giving. (Third edition.)

This pamphlet sets forth concisely, clearly and convincingly the advantages of systematic and proportionate giving, and also the Scripture principles underlying its practice. Paper, 5 cents.

Among Australasian Students. (Second edition.)

A résumé of Mr. Sallmon's three years' work in Australasia, with appendix containing list of Australasian Unions, etc., and statistics. Paper, 5 cents.

The Culture of Christian Manhood: Sunday Morning in Battell Chapel, Yale University. (Edited by William H. Sallmon.) (Second edition.)

The sixteen contributors include some of the most prominent clergymen in America, with portrait and autograph of each.

12mo, cloth, gilt top, \$1.50 postpaid.

Young Men's Christian Association Press

124 East Twenty-eighth Street

NEW YORK

JAN 15 1959
THEOLOGICAL SEMINARY

STUDIES

in the

LIFE OF PAUL

FOR BIBLE CLASSES
AND PRIVATE USE

By

✓
WILLIAM H. SALLMON, M. A.

REVISED EDITION

TWENTY-FOURTH THOUSAND

New York

Young Men's Christian Association Press

1908

COPYRIGHTED 1896
BY
THE INTERNATIONAL COMMITTEE OF
YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

COPYRIGHTED 1902
BY
THE INTERNATIONAL COMMITTEE OF
YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

CONTENTS.

	PAGE
PREFACE	9
BIBLIOGRAPHY	11
STUDY I. PAUL'S EARLY DAYS	15
STUDY II. PAUL THE STUDENT	20
STUDY III. PAUL THE PERSECUTOR	25
STUDY IV. PAUL THE CONVERT	30
STUDY V. PAUL THE CONVERT (con- tinued)	35
STUDY VI. PAUL THE APPRENTICE	40
STUDY VII. PAUL THE MISSIONARY (First Journey)	46
STUDY VIII. PAUL THE MISSIONARY (Second Journey)	52
STUDY IX. PAUL THE MISSIONARY (Third Journey)	57
STUDY X. PAUL THE COMPANION AND FRIEND	60
STUDY XI. PAUL THE LABORER	65
STUDY XII. REVIEW	69
STUDY XIII. PAUL THE PREACHER	70
STUDY XIV. PAUL THE PASTOR	75
STUDY XV. PAUL THE MIRACLE WORKER	79
STUDY XVI. PAUL THE SEER	85
STUDY XVII. PAUL THE APOLOGIST	89
STUDY XVIII. PAUL THE AUTHOR	93
STUDY XIX. PAUL THE AUTHOR (continued)	96
STUDY XX. PAUL THE PRISONER	100
STUDY XXI. PAUL THE HERO	104
STUDY XXII. PAULINE PRINCIPLES	107
STUDY XXIII. PAUL'S INFLUENCE	111
STUDY XXIV. REVIEW	113
EXTENSION OF THE COURSE	114
OUTLINE OF EPISTLE TO GALATIANS	115
CHRONOLOGY OF PAUL'S LIFE	118
DAILY READINGS	119
SUGGESTIONS TO LEADERS OF BIBLE CLASSES	124

PREFACE.

These outlines are mainly the notes on "The Life of Paul" as they appear in the author's note-book. They were not written for publication, and are only permitted to see the light now in response to a general demand by college students for a course which has proved itself adapted to the needs of a college community. This course was taught by the author, assisted by Mr. William Sloane, to the senior class at Yale University, as part of the work offered by the Young Men's Christian Association, in 1894-95, and at the same time to a class of business and professional men at Bridgeport, Conn., under auspices of the Association. It was presented in a modified form at the College Students' Conferences at Northfield, Mass., and Knoxville, Tenn., in 1895, and by request of the College Committee repeated at Northfield in 1896. It was also given before the Conference of Young Women's Christian Associations at Northfield, in 1896. The note-book of Mr. Anson Phelps Stokes, Jr., who taught it to the senior class at Yale in 1895-96, has been freely consulted. The course has been adopted as part of the Yale Association's system of permanent and progressive Bible study. Its object is to study the character of Paul rather than his work—to emphasize what he was more than what he did. Next to a contemplation of the life of our Lord,

there is no biography better calculated to produce in us that mind which was also in Christ Jesus than that of this magnificent, many-sided hero of the faith.

The "Suggestions to Leaders," which are largely the results of the conferences of a normal class, have been placed at the close of the book, because it is recognized that many will use these studies who are not leaders, and to whom the hints will not be so pertinent.

It may be needless to add that the work from beginning to end is intended to be merely suggestive and to serve as a basis for further study.

W. H. S.

PREFACE TO REVISED EDITION.

The wide acceptance which these studies have received in a few years, with a sale of over eleven thousand, justifies the issuance of a revised and enlarged edition, containing the results of later research. In re-arranging the body of the work such changes have been introduced as would make it more acceptable to young people's societies and Bible classes outside of student communities, where hitherto it has been chiefly used. An introduction and a practical lesson have been added to each study, and a list of daily readings appended. The Epistles of Paul and the Epistle to the Hebrews have been so subdivided that by reading an average of fifteen verses each day they will be covered during the twenty-four weeks through which the studies run.

W. H. S.

BIBLIOGRAPHY.

In addition to a good working Bible and note-book, Greek Text (for those who can use it), Revised Version, and Bible Dictionary, the following are recommended:—

The original sources are the Epistles of Paul and the Acts of the Apostles. Get saturated with these before consulting helps.

1. *The Life and Epistles of St. Paul.* Conybeare and Howson. The complete edition, two volumes, with foot-notes (Longmans, Green & Co.), \$3.00 per volume, is the one referred to in these pages. A popular edition, without foot-notes, costs \$1.25. This treatise is thorough and comprehensive, aiming "to give a living picture of St. Paul himself, and of the circumstances by which he was surrounded."

2. *The Life of St. Paul.* James Stalker, D. D. 60 cents. A spirited sketch, in the form of a hand-book for Bible classes.

3. *St. Paul: His Life and Times.* James Iverach, M. A. 75 cents. A condensed but suggestive and spiritual work, in the usual vigorous Scotch style.

4. *The Life and Work of St. Paul.* F. W. Farrar, D. D. (E. P. Dutton & Co.) 2 vols., with foot-notes, \$3.00; also popular edition, \$2.00. The former is used in these references. Brilliant and picturesque.

Probably the most attractive work for the average reader.

The teacher or student who has access to these four works has a generous equipment and is on a fair way to a liberal education in the life of Paul. They have been selected with reference to a devotional study. Those who care to go more deeply into the subject are referred to the following:—

5. *Paul the Missionary*. W. M. Taylor, D. D. A series of sermons, making a continuous biography, emphasizing the practical lessons and missionary labors of Paul.

6. *Spiritual Development of St. Paul*. G. Matheson, D. D. An inner biography from conversion to death, tracing progressive spiritual development. Necessarily psychological and somewhat obscure to the average reader.

7. *The Apostle Paul*. A. Sabatier. Paul's doctrine an outgrowth of his inner life. A refutation of rationalistic criticism. A penetrating treatment by modern scientific and historical methods.

8. *St. Paul the Traveller and Roman Citizen*. W. M. Ramsay, D. D. Scholarly and reliable. An historical account of Paul's life, with interpretations founded on the results of a visit to Asia Minor and other scenes of Paul's labors. A fairly good pocket map of "The Pauline World" accompanies the volume.

9. *The Life and Epistles of St. Paul*. Thomas Lewin, M. A., F. S. A. This book is on the plan of Conybeare and Howson,

but not so exhaustive or scholarly. It is rich in maps, charts, and illustrations, but is quite expensive.

10. *The Student's Life of Paul*. G. H. Gilbert, D. D. A presentation of the historical facts of Paul's biography in compact form. The comments sometimes need modification and simplification.

11. *The Man Paul*. R. E. Speer, M. A. A sympathetic and practical series of studies on Paul's personality abounding in Scriptural references and literary quotations.

12. The articles on "Paul" in the *Encyclopædia Britannica* and *Hastings' Bible Dictionary* are valuable. Many good commentaries on the text are available, such as *Cambridge Bible for Schools and Colleges*, *Stokes on Acts in the Expositor's Bible*, *Parker's People's Bible*, volume entitled *The Apostolic Age*, *Ryle's Expository Thoughts*, *Meyer*, *Godet*, *Lightfoot*, etc.

Findlay is good on the Epistles, and *Stevens' Pauline Theology* is the most readable and up-to-date theological handbook on this subject in English. On the Apostolic Age there are *McGiffert*, *Purves*, *Schaff*, *Bartlett*, etc. Other volumes for reference are *Bruce, St. Paul's Conception of Christianity*; *Somerville, St. Paul's Conception of Christ*; *Abbott, The Life and Letters of St. Paul the Apostle*; *Cone, Paul the Man, the Missionary and the Teacher*; *Rees, The Life of Paul*; *Meyer, Paul a Servant of Jesus Christ*; *Smith, The Voy-*

age and Shipwreck of St. Paul; F. W. H. Myers' poem, Saint Paul; Bird, Paul of Tarsus, for young people.

Any one may obtain these books, or information about them, by applying to the International Committee Young Men's Christian Associations, 3 West Twenty-ninth street, New York.

STUDIES IN THE LIFE OF PAUL.

STUDY I.

PAUL'S EARLY DAYS.

(For Daily Readings see page 120.)

References. Study carefully, with Revised Version (and Greek), the texts referred to, also Acts vii. and viii.

Paul looms up in the popular mind, as a man, energetic, commanding, masterful. We are apt to dwell in thought upon the extensive travels and varied experiences of his riper years, forgetting that he was once a boy. In the study of his early days let us associate him in our minds with the boy John, growing up in the lonely highlands of Judea, and with the boy Jesus, increasing in wisdom and stature among the hills of Galilee. In the environment of his boyhood we shall find much to explain the youth and the man.

The Home.

1. His family.

(1) Father.

a. Roman. Acts xxii: 28.

What was the significance of

this fact to Paul? Acts xxii: 25, xxv: 16, xvi: 37.

b. Pharisee. Acts xxiii: 6.

Note that Paul was a Pharisee by birth ("a son of Pharisees") and by belief ("the hope and resurrection of the dead"). Cf. Acts xxvi: 5; Matt. xxii: 23.

c. Tribe of Benjamin. Rom. xi: 1.

(2) Mother.

What does the absence of references by Paul to his mother imply?

What trait of Paul is discoverable in Rom. xvi: 13?

(3) Sister. Acts xxiii: 16.

Paul never refers to his relations with his family. Why?

2. His religious training.

(1) Circumcision. Phil. iii: 5.

He was thus admitted to the covenant relation of his fathers, and probably received the Hebrew name of Saul at this time.

(2) Memorizing of Scripture.

Jewish children were taught the *Shema*, Deut. vi: 4-9, and the *Hallel*, Psa. cxiii-cxviii.

(3) Jewish history. Deut. vi: 20-25, xi: 19.

From what point of view were the children taught to interpret the history?

(4) Trade. Acts xviii: 3.

"What is commanded of a father towards his son?" asks a Talmudic writer. "To circumcise him, to teach him the law, to teach him a trade."

The City.

1. Situation.

In what province was Tarsus situated? Acts xxi: 39, xxii: 3, xxiii: 34.

On what river?

"And southward to Cilicia's shore,
Where Cydnus meets the billows' roar."

Near what pass? Distance from the sea? Character of the region? See "Scenery of Tarsus," Conybeare and Howson, chap. ii. How account for the apparent indifference of Paul to this magnificent scenery?

"As compared with Luther and Zwingli, Calvin was indifferent to nature. Although living for so many years at Geneva, he made no allusion in his letters, says his biographer, to the wonderful beauty with which he was surrounded." Allen, *Continuity of Christian Thought*, foot-note, p. 344.

2. Features.

"Surely in toil or fray,
Under an alien sky,
Comfort it is to say,
Of no mean city am I."
—*Kipling re Bombay, "Seven Seas."*

(1) University center.

Does Gal. iii: 24 (*παιδαγωγός*, tutor) suggest that Paul attended school at Tarsus? If he did not, estimate the possible influence upon him of the intellectual atmosphere.

"It was one of the three principal university cities of the period, the other two being Athens and Alexandria; and it

was said [by Strabo] to surpass its rivals in intellectual eminence." Stalker, ¶ 15.

(2) Commercial center.

Show the advantages of the situation as a distributing point for the provinces. Products of the region? Stalker, ¶ 15.

Coins of Tarsus bear the word *μητροπολις* (metropolis).

Note how Paul's language is influenced by city life, while Christ's breathes that of the country.

(3) Baal-worship center.

See Stalker, ¶ 18, and Farrar, pp. 28-30. Probably the scenes witnessed here confirmed him in his pure Jewish faith and made possible the description of heathenism in Romans i.

PRACTICAL LESSON.

God's Purpose Manifested in the Earliest Surroundings of Each Life.

Gal. i: 15.

"Who does not see how fit a place this was for the apostle of the Gentiles to be born in? As he grew he was unawares being prepared to encounter men of every class and race, to sympathize with human nature in all its varieties, and to look with tolerance upon the most diverse habits and customs." Stalker, *Life of St. Paul*.

"Nor is there any accident in the ordering of the place, the conditions, the circumstances of any child of God."

"Thou cam'st not to thy place by accident;
It is the very place God meant for thee."
—*J. R. Miller, Building of Character.*

BIBLIOGRAPHY.

Conybeare and Howson, Vol. I., pp. 26-62.
Stalker, paragraphs 13-18.
Iverach, pp. 1-3.
Farrar, Vol. I., chapter ii.

STUDY II.

PAUL THE STUDENT.

(For Daily Readings see page 120.)

References. Study carefully, with Revised Version (and Greek), the texts referred to.

Probably Paul was about thirteen years of age when sent from Tarsus to study at Jerusalem. To most boys the departure from the birthplace is a sorrowful home-leaving. To Paul, the youthful patriot, it would really be a glad home-going. Imagine his joyous emotion as he drew near "the city of the great King." See Psa. cxxii, cxxxvii: 5, 6.

Trace on a map the probable route by sea and land. Illustrate the student's position at the feet of the teacher. Cf. Luke x: 39. The custom became a proverb, "Place thyself in the dust at the feet of the wise."

In College at Jerusalem. Acts xxii: 3.

1. His teacher.

Note the four facts regarding Gamaliel mentioned in Acts v: 34.

(1) Member of the Sanhedrin (ἐν τῷ συνεδρίῳ, in the Sanhedrin), vs. 21, 27, 41. His dignity and influence would be comparable to that of a member of the Supreme Court.

(2) Pharisee. Like what other Pharisees of the New Testament?

In what respects different from the characteristic Pharisee? Acts v: 38, 39. Cf. Matt. xxiii.

(3) Doctor of the law. His title *rabbi* means more than D. D.—“a minister, a teacher and a lawyer, all in one.” Stalker. Gamaliel was one of seven Jewish doctors who received the title *Rabban*, which means “my great teacher.”

(4) A popular professor, “had in honor of all the people.” R. V.

A thorough teacher. Acts xxii: 3.

2. His studies.

(1) Bible.

“The Old Testament was his chief text-book in the Jewish school.” Stevens’ *Pauline Theology*. What evidence can be adduced of his familiarity with all parts of the Old Testament?

Why does Paul use the Old Testament for argument or illustration with Jews but not with Gentiles? Note that there are no quotations in I., II. Thess., Phil., Col.

(2) Tradition. Gal i: 14, cf. Mark vii: 3-13.

Gamaliel was son of Simeon and grandson of Hillel, and Hillel’s school placed tradition first, while the opposing school of Shammai placed the law first.

(3) Greek.

a. Addresses to Corinthians, Acts xviii: 4, 8, 11; Athenians, Acts xvii: 22 seq.; Bereans, Acts xvii: 12.

b. Disputes with Epicureans and Stoics, Acts xvii: 17, 18.

c. Quotations from Greek authors, Acts xvii: 28; I. Cor. xv: 33; Titus i: 12.

In the College of Experience.

Gibbon says we have two educations, one from teachers and one from affairs; one from books and one from the care, responsibility and experience of life.

Study carefully Phil. iv: 11-13.

1. Adversity.

He knew what it was "to be abased," "to be hungry," "to be in want."

He knew also what it was to stand friendless and alone. II. Tim. iv: 16.

"In times of prosperity friends will be plenty,
In times of adversity not one in twenty."

Like Christ (Heb. v: 8) "he learned obedience by the things which he suffered." II. Cor. xi: 23-27.

2. Prosperity.

He knew what it was "to be filled," "to abound." "God tries His people, not by a steady course of prosperity, or by long-continued and uniform adversity, but by *transition* from one to the other." Barnes. It is pleasant to think of the measure of

prosperity which Paul enjoyed in his old age. Acts xxviii: 30, 31.

3. His great lesson.

Was it contentment with earthly or spiritual conditions? Phil. iii: 12-14. (Cf. I. Tim. vi: 6, 8, and the thought of Heb. xiii: 5.)

"Lord! I would clasp thy hand in mine,
Nor ever murmur nor repine;
Content whatever lot I see,
Since 'tis my God that leadeth me."

—J. H. Gilmore.

PRACTICAL LESSON.

Christ the Master Teacher. Col. ii: 3.

"I have learned," "I know," "I am instructed" (Phil iv: 11, 12)—these are the words of a student. Ask Paul where did he learn. At the feet of Gamaliel? In the college of experience? Yes, much there, but most in the school, and at the feet of "Christ in whom are hid all the treasures of wisdom and knowledge." His training resulted in confidence,—*"I can do all things,"*—and reliance upon Christ,—*"through Christ which strengtheneth me"* (*ἐν τῷ ἐνδυναμοῦντί με* = lit., "in him who dynamites me," or by him who imparts spiritual power).

"The world sits at the feet of Christ,
Unknowing, blind, and unconsolated;
It yet shall touch His garments' fold,
And feel the heavenly Alchemist
Transform its very dust to gold."

—Whittier.

BIBLIOGRAPHY.

Conybeare and Howson, Vol. I., pp. 63-78.

Stalker, paragraphs 21-30.

Iverach, pp. 4, 5.

Farrar, Vol. I., chapter iii.

For a good sermon on Gamaliel, illustrating his tolerance, see Brooks' Sermons in English Churches, p. 243. See also Matheson's My Aspirations, p. 21.

STUDY III.

PAUL THE PERSECUTOR.

(For Daily Readings see page 120.)

References. Study carefully, with Revised Version (and Greek) the texts referred to.

Just how long Paul was a student under Gamaliel we do not know. Nor may we say with certainty where he spent the years between his graduation and his re-appearance at the stoning of Stephen. It is generally conjectured that he either returned to Tarsus or lived with his sister at Jerusalem. The point which strikes us with much force in this study is the absence of that spirit of tolerance for which his master, Gamaliel, was noted.

His Spirit and Methods. Acts viii:
1-4, ix: 1, xxii: 4, 19, 20, xxvi:
11.

How do the texts manifest a spirit, bitter, violent, uncompromising, thorough?

Enumerate the methods employed by Paul.

Is there any evidence that Paul himself killed anyone?

"Paul was the heart and soul of the endeavor to stamp out the Christian faith." Farrar.

His Explanations of His Conduct.

Acts xxvi: 9-11; Phil. iii: 6; I. Tim. i: 13.

Study the texts and see how he attributes his conduct to

1. Conscience, an inward conviction, arising from a false sense of duty.
2. Zeal, misdirected and without knowledge.
3. Unbelieving ignorance. He now regards as blasphemy what he once thought he ought to do.

Other Probable Causes of His Opposition to Christianity.

1. Christ's preaching against tradition. Mark vii: 3-13. See "Tradition" in Study II., 2 (2).

Christ had preached against tradition over which Saul was so zealous. Saul was a Pharisee on account of his traditions. Probably the disciples preached as Christ did.

2. The suffering, crucified Christ's claim to Messiahship antagonistic to Paul's Pharisaic ideals. Find indications of this claim also in the preaching of Peter, Stephen and Philip.

What inference regarding Paul's feelings at this time may be drawn from Rom. i: 16?

3. The increase of disciples. Acts i: 15, ii: 41, iv: 4, v: 14, vi: 1, 7.

4. Stephen's address. Acts vii, especially vs. 51-53. Estimate the effect of this address upon Paul. Note that the speech contained an echo of Jesus' denunciation of Pharisaism—an accusation of worldliness, hypocrisy and resistance of God's messengers—and showed how punishment or grace had no effect.

Effects of the Memory of the Persecution on Paul's Mind.

I. Cor. xv:9; Acts xxvi:10; I. Tim. i:15; Eph. iii:8.

PRACTICAL LESSON.

*Though Sin Be Forgiven Its Effects
Remain.*

"Saint, did I say? with your remembered faces,
Dear men and women, whom I sought and slew—
Ah! when we mingle in the heavenly places,
How will I weep to Stephen and to you!"

—*F. W. H. Myers' Saint Paul.*

Repentant and remorseful, Byron inscribed these lines to his sister, Augusta Leigh:—

"I can reduce all feelings but this one,
And that I could not; for at length I see
Such scenes as those wherein my life begun,
The earliest—even the only paths for me—
Had I but sooner learnt the crowd to shun,
I had been better than I now can be;
The passions which have torn me would have
slept,
I had not suffered, and *thou* hadst not wept."

BIBLIOGRAPHY.

Conybeare and Howson, Vol. I., pp. 87-96.

Stalker, paragraphs 31-38.

Iverach, pp. 9-14.

Farrar, Vol. I., chapter ix.

In order to facilitate the comparison, the three accounts of Paul's conversion are printed in parallel columns.

Acts ix.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is hard for thee to kick against the pricks.*

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

Acts xxii.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

Acts xxvi.

13 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, *why persecutest thou me? it is hard for thee to kick against the pricks.*

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in me.

STUDY IV.

PAUL THE CONVERT.

(For Daily Readings see page 120.)

References. Study carefully, with Revised Version (and Greek), Acts ix: 1-18, xxii: 5-16, xxvi: 12-23.

Lord Lyttleton and Gilbert West, Esq., who had imbibed principles of infidelity from a superficial view of the Scripture, determined to test the truth of Christianity by bringing the weight of their intellects to bear upon the conversion of Paul, and the resurrection of Christ, respectively. Each sat down to his task feeling that if these events could be successfully disproved Christianity could be overthrown. As a result of their independent study each was converted to Christianity and their published conclusions are valuable apologetic literature.

Three Accounts of His Conversion.

1. By Luke, Acts ix: 3-9.
2. By Paul on temple steps, Acts xxii: 6-11.
3. By Paul before Agrippa, Acts xxvi: 12-18.

Note the significance of the fact that there are three accounts of this event in the brief book of Acts.

In what important points do the accounts agree?

Make a parallel list of the differences in

the accounts, regarding the voice, the effects, the words spoken.

Study the text by the following outline:—

1. The journey.

See "Damascus" in Bible Dictionary.

What is the distance and time of journey from Jerusalem to Damascus?

What was the probable means of journeying?

Trace the probable route upon a map.

Dean Howson says: "No journey was ever taken on which so much interest is concentrated as this of Paul from Jerusalem to Damascus. It is so critical a passage in the history of God's dealings with man, and we feel it to be so closely bound up with all our best knowledge and best happiness in this life and with all our hopes for the world to come, that the mind is delighted to dwell upon it, and we are eager to learn or imagine all its details."

2. The light.

How is the light characterized in the three accounts? ix: 3, xxii: 6, xxvi: 13.

At what time did it appear?

The bearing of this on the theory that it was a natural phenomenon?

3. The words spoken.

Who heard the voice?

Note the difference in Greek between *την φωνην* (ix: 4, xxii: 9, xxvi: 14), an articulate sound, and *της φωνης* (ix: 7), an inarticulate sound. (See Cambridge Bible on Acts, in loco.) Consider carefully the words spoken.

(1) "Saul, Saul, why persecutest thou me?"

Here the address *Σαούλ, Σαούλ* (Saul, Saul), is in the Aramaic, which Christ spoke upon earth. Elsewhere in Acts Luke uses the Greek *Σαῦλος* (Saul).

What lesson for Paul in "thou me"?

(2) "Who art thou, Lord?"

Did Paul recognize the Divine nature of the vision?

We might expect that the manifestation of the Lord to this persecutor would be overwhelming in majesty and omnipotence, but note what follows.

(3) "I am Jesus (of Nazareth, xxii: 8) whom thou persecutest."

Not Son of God, King of heaven, but the Carpenter of Nazareth. The significance of this revelation to Paul?

(4) "It is hard for thee to kick against the pricks." R. V.—goad.

Do these words justify a common interpretation that Paul was engaged in persecution in order to escape the pricks of conscience?

(5) "What shall I do, Lord?" Cf. Acts xxvi: 19.

(6) "Arise and go," etc.

Note the definiteness of the work laid out for him.

4. The effects.

(1) On Paul.

a. Blindness. "Saw no man." ix: 8. R. V.—"Saw nothing." Why? xxii: 11.

b. Submission. "What wilt thou," etc. "Not disobedient," etc.

- (2) On companions. ix: 7.
 a. "Stood speechless." Cf.
 xxvi: 14. "Stood"—were, or remained.
 b. "Were afraid." xxii: 9.
 c. "Hearing a voice." R. V.
 Marg.—sound. Cf. John xii: 28, 29.
 d. "Seeing no man." Cf.
 xxii: 9.

PRACTICAL LESSON.

*To Enter Into a Personal Relation With
 Christ is the Beginning of the
 Christian Life.*

For some men conversion means a storm of cyclonic force, only more protracted. Paul and Augustine are types of those who, while rushing on in a mad career, were "apprehended," as if you were to check Niagara half way over its fall. But for the majority of men there is no rupture and no break. For them conversion is as easy and natural a process as the unfolding and opening of the bud into the full-blown flower. There are sudden conversions and gradual conversions. In either case the beginning of the new life is marked by entering into a personal relation with Christ.

"I heard the voice of Jesus say,
 'I am this dark world's light;
 Look unto me, thy morn shall rise,
 And all thy day be bright!'
 I looked to Jesus, and I found
 In Him my Star, my Sun;
 And in that light of life I'll walk
 Till all my journey's done."

—*Horatius Bonar.*

BIBLIOGRAPHY.

Conybeare and Howson, Vol. I., pp. 101-113.

Stalker, paragraphs 39-45.

Iverach, pp. 18-20.

Farrar, Vol. I., chapter x.

Lord Lyttleton's Observations on the Conversion of St. Paul has been reprinted by the American Tract Society (25 cents). See also Stevens' *Pauline Theology*, chapter i.; Fisher's *Supernatural Origin of Christianity*, p. 459, *seq.*

STUDY V.

PAUL THE CONVERT.—Continued.

(For Daily Readings see page 120.)

References. Review Study IV. Study carefully, with Revised Version (and Greek), Gal. i: 15, 16; Phil. iii: 5-7; I. Cor. xv: 8, 9.

There is no account of Paul's conversion in his epistles, but certain references contain valuable information about his own view of its reality, its suddenness, and its results in his life. This personal testimony occurring incidentally in letters devoted to other topics is evidence of the highest kind. The contents of the references are consistent with the detailed accounts of the Acts.

Three References to His Conversion in Paul's Epistles.

1. Gal. i: 15, 16. In justification of his apostleship. Cf. v. 1.

2. Phil. iii: 5-12. In explanation of his seeking righteousness in Christ rather than righteousness through the law.

3. I. Cor. xv: 8, 9. The climax of the appearances of the risen Lord.

Study the table on page 38.

1. Reality of the conversion.

What evidences to show that Paul was not an impostor, an enthusiast, or deceived

by others? (The Conversion of St. Paul by Lord Lyttleton.)

Renan says the vision was due to fatigue of journey, ophthalmia, fever with delirium and a thunderstroke. Pfleiderer attributes it to temperament and environment.

How would Paul reply to these? Acts ix: 17, xxvi: 16; I. Cor. ix: 1.

"The conversion of Paul is a psychological and ethical problem, the solution of which is to be found only in the actual appearance of Jesus Christ to his senses as he believed this to have taken place. Nothing but his certainty of that appearance could have convinced him that Jesus was raised from the dead and was therefore the Messiah and the Son of God. Nothing but the fact itself can, under the circumstances, fairly account for the certainty." Prof. Findlay article, Paul the Apostle, Hastings' Bible Dictionary.

2. Suddenness of the conversion.

Are there any indications in the Acts or Epistles of progressive stages?

What evidence that Paul regarded it as a sudden change? Gal. i: 16; Phil. iii: 6, 7; I. Cor. xv: 9, 10.

3. Results of his conversion.

How would Paul's family probably regard his conversion from Judaism to Christianity?

How may this have a bearing on his poverty? Acts xx: 34.

Ramsay, commenting on Phil. iii: 8,

says, "These emphatic words suit the mouth of one who had been disowned by his family and reduced from a position of wealth and influence in his nation to poverty and contempt." St. Paul the Traveller, p. 36.

How is the ruling purpose of his life changed? Phil. iii: 12.

What event in Christ's life becomes the basis of his gospel? Acts xiii: 30-37; I. Cor. xv: 14.

How are his religious beliefs changed? Phil. iii: 6, 7.

What new Christ-like elements are introduced into his life? I. Cor. xv: 9, xiii.

STUDY OF THE THREE REFERENCES TO HIS CONVERSION IN PAUL'S EPISTLES.

	I. Cor. xv: 8-10.	Gal. i: 15, 16.	Phil. iii: 5-12.
1. <i>A personal intervention of Jesus.</i>	An objectively real appearance of the risen Christ. ὡφθη—"he appeared."	Had an inner or subjective aspect. ἐν ἐμοί—"in me."	Came as an applied external force. κατελήφθη—"I was apprehended."
2. <i>A sudden event.</i>	The result not of a natural process, but of a violently exerted external force. ἐκτρομα—prematurely born.	An abrupt change in his career sharply defined, and associated with circumstances of time and place. εὐθέως—"immediately" —"to Damascus," i: 17.	A sudden abrupt, complete change of life. κέρδη—"gains." ξήλων—"loss."
3. <i>A call to service.</i>	Apostleship. Cf. I. Cor. ix: 1.	A mission to Gentiles.	To realize a specific life-purpose and to accomplish a definite life-work.

PRACTICAL LESSON.

The Call to the Christian Life is a Call to Service.

To enter into a personal relation with Christ means more than personal salvation, which is self-interest; it means service for the salvation and welfare of others, which is self-denial and self-sacrifice. It means laying down one's life for the brethren, which, being interpreted, is *living* for them, and possibly in the end dying for them. "The joyful life," said Henry Drummond, "is the life of the larger mission, the disinterested life, the life of the overflow from self, the 'more abundant life' which comes from following Christ."

"I will go where you want me to go, Lord,
Over mountain, or plain, or sea;
I will do what you want me to do, Lord,
I will be what you want me to be."

—*Mary Brown.*

BIBLIOGRAPHY.

- Iverach, pp. 15-17.
Keble's Christian Year, poem entitled "The
Conversion of St. Paul."
Sabatier, p. 47.

STUDY VI.

PAUL THE APPRENTICE.

(For Daily Readings see page 120.)

References. Study carefully, with Revised Version (and Greek), the texts referred to, also Gal. i.

In this study we see how the worker was further prepared for his work. He did not go at it immediately after his conversion, but had varied experiences and much training. About three years were spent in Arabia and Damascus, and probably ten years in Syria and Cilicia (supposing the fourteen years of Gal. ii:1, to include the year at Antioch, Acts xi:26, and three years allowed for the first missionary journey). Then we must take into account the influences of his previous training and environment, and the contributions from the dominant races which met in him.

Period Between Conversion and First Missionary Journey.

1. At Damascus. Acts ix: 8-19a.
 - (1) Meditation and Prayer. vs. 9-11.
 - (2) Receiving instruction. vs. 17-19a. Cf. xxii: 13-16.
2. In Arabia. Gal. i: 17. Stalker, ¶¶ 51-53.

"If chosen men could never be alone
In deep mid-silence open-browed to God,
No greatness ever had been dreamed or done."

3. At Damascus. Acts ix: 19b-22.
Preaching. Cf. Acts xxvi: 19, 20.
4. Visit to Jerusalem. Acts ix: 26-29.
(1) Meets Barnabas.
(2) Meets the apostles.
The significance of these meetings?
5. In Syria and Cilicia. Acts ix: 30, cf. Gal. i: 21.
Stalker, ¶¶ 68, 69.
For evidence of the work done at this time, see Acts xv: 41.
6. At Antioch. Acts xi: 25, 26.
Experience in practical missionary work with Barnabas.
7. Mission to Jerusalem. Acts xi: 27-30.
Ramsay (St. Paul the Traveller, pp. 61-64) puts the trance of Acts xxii: 17-21 here, while Gilbert (Student's Life of Paul, p. 50) puts it during the visit of Acts ix.
8. Return to Antioch. Acts xii: 24, 25.

Paul's Preparation for Missionary Work.

Consider.

1. Importance of Roman citizenship.
2. Home training in Old Testament Scriptures.
3. Various influences of Tarsus.
4. Value of trade for self-support.
5. His training as a rabbi.
6. His divine call.
7. (14?) years' Christian experience.
8. Acquaintance with the apostles.

Preparation of the Known World
for Paul's Work. Stalker, ¶¶
73-78.

1. Greeks.

Consider how they prepared the way in preparing a universal language.

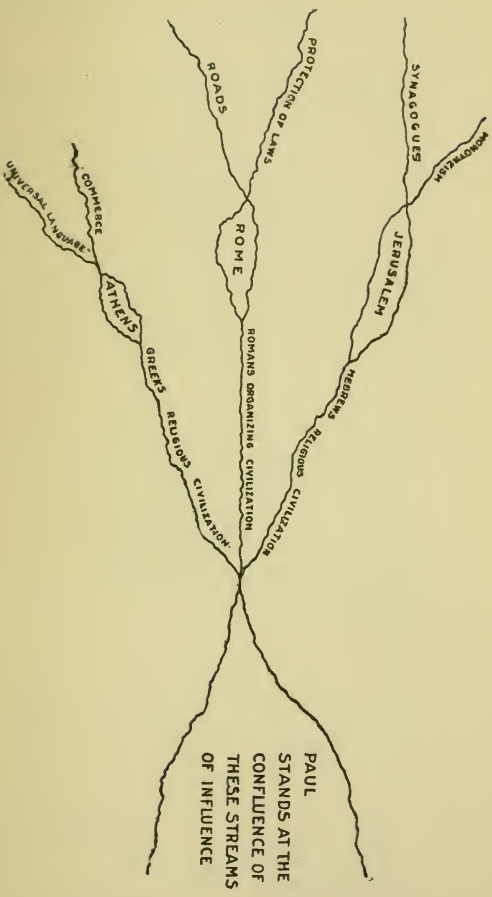
2. Romans.

Consider how they prepared the way in furnishing roads for communication, and protection for Roman citizens.

3. Jews.

Consider how they prepared the way in furnishing synagogues and in maintaining monotheism.

In considering these points remember that Paul was a Greek in culture, a Roman in citizenship, and a Jew by birth.



PAUL
STANDS AT THE
CONFLUENCE OF
THESE STREAMS
OF INFLUENCE

PRACTICAL LESSON.

The Gradual Development of Life-purpose and Life-work.

If a man's life-purpose be to do the will of God, the plan of God for his life will be unfolded, for it is true, according to the title of one of Horace Bushnell's great sermons, that "Every man's life [is] a plan of God." The lives of Moses and Samuel, David and Paul show how the Divine plan was gradually revealed to them until they apprehended it and progressively realized it. Far more important than place, or pay, or prominence, is the question of doing the will of God.

" And as the path of duty is made plain,
 May grace be given that I may walk therein,
Not like the hireling for his selfish gain,
 With backward glances and reluctant tread,
 Making a merit of his coward dread;
But, cheerful, in the light around me thrown,
 Walking as one to pleasant service led,
Doing God's will as if it were my own,
Yet trusting not in mine, but in His strength
 alone!"

—Whittier.

BIBLIOGRAPHY.

Conybeare and Howson, Vol. I., pp. 117-160.

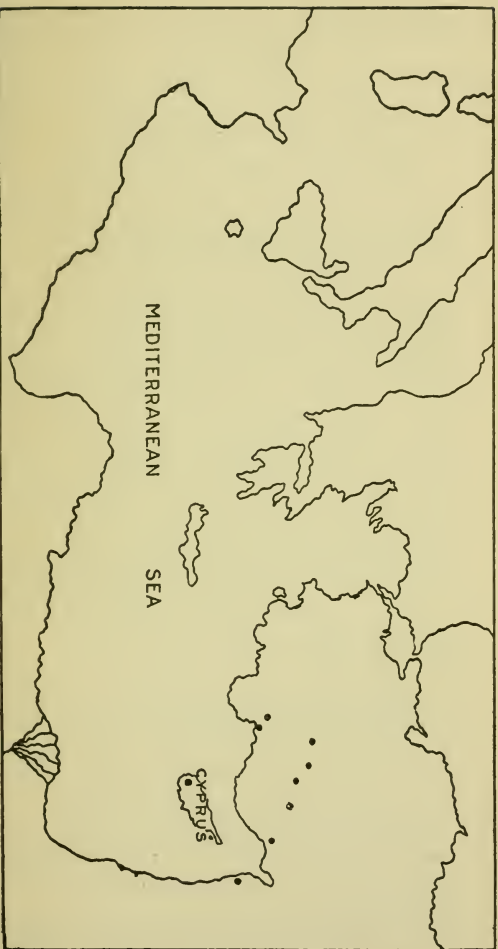
Stalker, paragraphs 51-53, 68-72.

Iverach, pp. 29-43.

Farrar, Vol. I.; read selections from chapters xi. to xviii.

See a splendid address on "St. Paul as a Missionary," dwelling on this preparatory period, in "Report of the American Inter-Seminary Missionary Alliance," 1893.

Read Whittier's poem entitled "The Missionary," "Early Poems of Whittier," p. 202.



Trace First Missionary Journey.

STUDY VII.

PAUL THE MISSIONARY.

(For Daily Readings see page 121.)

References. Study carefully, with Revised Version (and Greek), Acts xiii., xiv., except the sermon. Draw a map of the journey.

A working knowledge of the missionary journeys of Paul is fundamental, because they contain the material for most of the following studies. We omit a study of sermons, miracles, etc., for these are taken up under other headings. The routes and places mentioned should be thoroughly mastered so that the student can trace each journey from memory. Only scanty and condensed outlines are left to us, but they are sufficient to reveal a man of wonderful tact and courage, patience and endurance.

First Journey. Acts xiii., xiv.

1. The choice of the missionaries. vs. 1-3.

For the rise and growth of the church at Antioch see Acts xi: 19-26.

Through what agency would the will of the Holy Ghost be made known?

For the prophet, as (1) foreteller of events, see Acts xi: 27, 28, xxi: 10, 11; as (2) forthteller of truth, see I. Cor. xii: 28, 29, xiv: 3, 5.

How did the church manifest the importance it attached to the mission?

2. Companions.

What facts known about Barnabas and Mark?

3. Cyprus. vs. 4-12.

What led them to go to Cyprus first?
Acts iv: 36, xi: 19, 20.

Note the three following events at Paphos.

(1) Elymas struck blind. The cause of his opposition? Cf. Acts xvi: 19.

"The magician here was actuated chiefly by the fear of losing his place in the governor's train." (Ramsay, St. Paul, etc., p. 79.)

Note Paul's remarkable eyes.
Acts xiii: 9, xiv: 9, xxiii: 1.

What else is known of Paul's personality?

(2) Conversion of Roman governor.

The power of the gospel shown in reaching an educated official, *συνετός*—"man of understanding." R. V.

(3) Change of name from "Saul" to "Paul."

What possible reason for the exclusive use of the latter name in the text thereafter?

4. Perga. v. 13.

Mention probable reasons for Mark's desertion.

"Either he did not like the work or he wanted to go and see his mother." Matthew Henry.

II. Cor. xi: 24-27 may suggest a reason.

"Faintheartedness." Bartlett, Apostolic Age, p. 69.

At any rate Mark's desertion was reprehensible. Acts xv: 38.

5. Antioch in Pisidia. vs. 14-51.

Why so called?

(1) First Sabbath. vs. 14-43.

To whom was the sermon preached?

What information about the synagogue service?

(2) Second Sabbath. vs. 44-48.

To whom was the sermon preached and why?

Results of the preaching?

6. Iconium. xiii: 51—xiv: 5.

The mission was characterized by (1) success, xiv: 1; (2) opposition, vs. 2, 5; (3) healing ministry, v. 3; (4) party division, v. 4.

7. Lystra. vs. 6-20.

(1) Healing of the cripple. vs. 8-10.

Why was Paul likened to Mercury and Barnabas to Jupiter? vs. 11-18.

(2) The stoning of Paul. vs. 19, 20.

How account for the revulsion of feeling?

Note Lystra's bad prominence.
II. Cor. xi: 25.

8. Derbe. v. 20.

Probable convert here? Acts xx: 4.

9. Return via Attalia, omitting Cyprus. vs. 21-28.

Consider how Paul was at Derbe, within a short distance of Tarsus, his home, but, courageous hero that he was, he went back through the cities where he had been ill-treated. vs. 22-26.

"The total distance traveled by the missionaries was about fourteen hundred miles, half by land and half by water. A conservative estimate of the time occupied by the tour is perhaps three years." Gilbert, *Student's Life of Paul*, p. 86, foot-note.

10. Report of the tour.

Picture the first missionary meeting at Antioch. v. 27.

11. Results of this journey.

(1) Paul was henceforth to be a missionary to the Gentiles. When he started out his intention was to labor among Jews only.

"He must have returned to Antioch with a firmer conviction than ever that his life-work was to be the evangelization of the heathen world, and with the fixed determination to continue at the earliest opportunity the campaign so successfully begun." McGiffert, *Apostolic Age*, p. 192.

(2) Paul's supremacy as a religious teacher was established. When they started out it was Barnabas and Saul; always afterwards (with two exceptions easily explained, Acts xiv: 12, xv: 12, 25) it was Paul and Barnabas.

(3) Christian churches were founded wherever possible.

PRACTICAL LESSON.

The Christian Worker's Methods.

Paul was always building for the future. He trained men (*e. g.*, Timothy, Gaius), established self-governing and self-supporting churches, converged on the centers of population, and was never off duty in personal endeavor to lead men to Christ. In this latter art—the greatest art in the world—he was a master. He knew that man's will had to be influenced and his heart turned, and he adapted his methods accordingly. Thus did Henry Drummond, who at the age of twenty-two, wrote a paper on "Spiritual Diagnosis," arguing for a *science* in seeking to guide an awakened sinner to Christ.

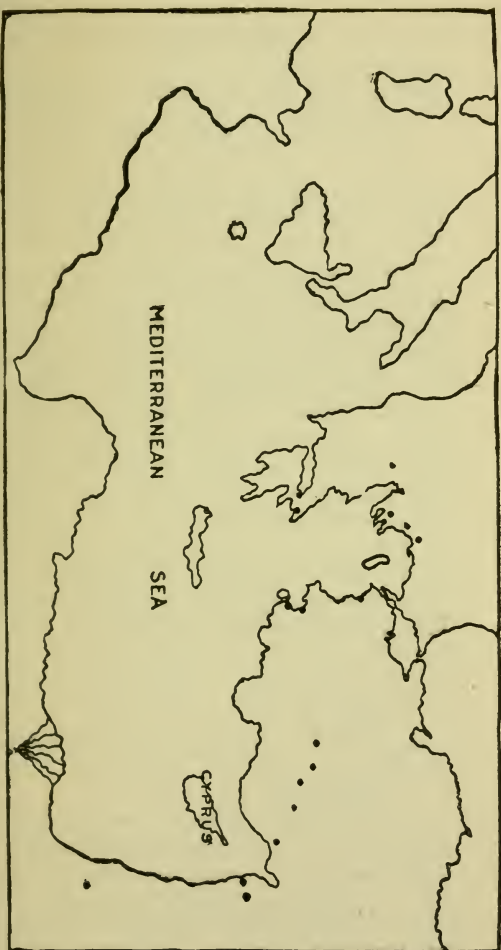
"We who so tenderly were sought,
Shall we not joyful seekers be,
And to Thy feet divinely brought,
Help weaker souls, O Lord, to Thee?"

"Celestial Seeker, send us forth!
Almighty Lover, teach us love!
When shall we yearn to help our earth,
As yearned the Holy One above?"

BIBLIOGRAPHY.

- Conybeare and Howson, Vol. I., pp. 161-244.
Stalker, paragraphs 79-88.
Iverach, pp. 47-57.
Farrar, Vol. I.; read selections from chapters xix.
to xxi.
Purves, *The Apostolic Age*, chapter vi.

Trace Second Missionary Journey.



STUDY VIII.

PAUL THE MISSIONARY.—Continued.

(For Daily Readings see page 121.)

References. Study carefully, with Revised Version (and Greek), Acts xv: 36 to xviii: 22 (omit speeches, miracles, and visions, which will be studied separately). Draw a map of the journey.

The account of the conference at Jerusalem recorded between the first and second journeys is taken up under "Paul the Apologist," and the speeches, miracles and visions are studied separately. "This journey," says Dr. Stalker, "is perhaps the most momentous recorded in the annals of the human race. In its issues it far outrivaled the expedition of Alexander the Great, when he carried the arms and civilization of Greece into the heart of Asia, or that of Cæsar, when he landed on the shores of Great Britain, or even the voyage of Columbus, when he discovered a new world."

Second Journey. Acts xv: 36 to
xviii: 22.

1. Primary objects of the journey.
xv: 36.

2. Companions.

(1) Silas, a delegate from the Jerusalem church to the Antioch church, xv: 27; a prophet, xv: 32; chosen by Paul, xv: 40.

Where is Mark? xv: 39.

Why did Paul refuse to take Mark? xv: 37, 38.

(2) Timothy. xvi: 1. Probably a convert of the first journey.

(3) Luke. xvi: 10, 11. His advent indicated by change of personal pronoun.

The party—Silas the prophet, Timothy the apprentice, Luke the physician, and Paul the missionary.

3. First stage.

Through Asia Minor to Troas. Acts xv: 40—xvi: 10.

The route by provinces was (1) Syria and Cilicia, a single Roman province, xv: 41; (2) Derbe and Lystra, a region of the Province Galatia, xvi: 1-5; (3) Phrygian Galatia, xvi: 6; (4) Asia, xvi: 6-10.

Note the existence of churches in Syria and Cilicia.

Who joins Paul at Lystra? Acts xvi: 1.

How did he prepare him and why? v. 3.

Note the guidance of the Spirit in vs. 6 and 7.

Consider the tremendous importance of this leading—the gospel goes to Europe and not to Asia.

The direct influence on us?

Who joined Paul at Troas? Cf. "they" in xvi: 7 with "we," "us" in xvi: 10.

The significance of the vision?

4. Second stage. Through Macedonia. Acts xvi: 11—xvii: 14.

(1) Philippi. xvi: 12-40. Three notable conversions, Lydia, damsel, jailer.

Three national types, Asiatic, Greek, Roman.

Three religious types, Jewess, Greek Pagan, Roman Pagan.

Three social conditions, rich merchantwoman, slave, subordinate officer.

The summary is an illustration of the universality of the gospel.

(2) Thessalonica. xvii: 1-9.

Luke remains at Philippi. Note "they," v. 1.

He rejoined Paul on the third journey. xx: 6.

(3) Berea. xvii: 10-14.

Silas and Timothy remain here.

What is noteworthy in Paul's reception at Berea?

5. Third stage. Through Achaia. xvii: 15—xviii: 17.

(1) Athens. xvii: 15-34.

How did Paul adapt himself to existing conditions?

The results of the work in Athens?

(2) Corinth. Acts xviii: 1-17.

His stay with Aquila and Priscilla. vs. 1-3.

Rejection by Jews. vs. 4-6.

Welcomed by Gentiles. vs. 7, 8.

How long did Paul stay at Corinth? vs. 11, 18.

How was he employed?

6. Return to Antioch. vs. 18-22.

Why did Paul hasten to Jerusalem? v. 21.

The extent of the journey from Antioch back to Antioch was about twenty-five hundred miles, occupying about two and a half years.

7. Results of the journey.

(1) Paul met Luke, "the beloved physician," who afterwards became his biographer.

(2) Paul wrote his first two letters—First and Second Thessalonians.

(3) Paul made many converts. Acts xvi: 14, 15, 18, 33, 34, xvii: 4, 12, 34, xviii: 8.

PRACTICAL LESSON.

The Christian Worker's Message.

Paul's message centered in such thoughts as "Jesus Christ and him crucified," "That in all things he might have the preëminence." See Acts xvi: 31, xvii: 3, xviii: 5.

"Yea, thro' life, death, thro' sorrow and thro' sinning,

He shall suffice me, for He hath sufficed;
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end was Christ."

—*F. W. H. Myers' Saint Paul.*

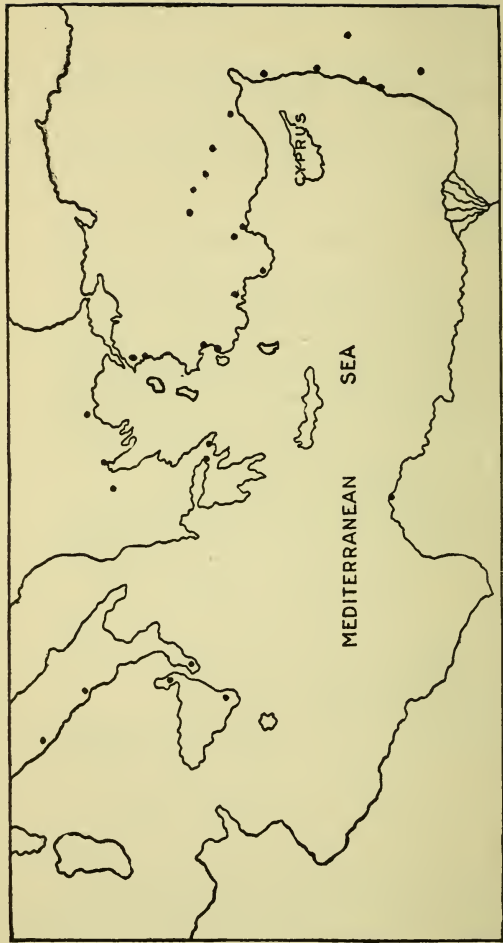
BIBLIOGRAPHY.

Conybeare and Howson, Vol. I., pp. 292-502; much can be omitted.

Stalker, paragraphs 89-108.

Iverach, pp. 78-119.

Farrar, Vol. I.; read selections from chapters xxiv. to xxviii.



Trace Third Missionary Journey and Journey to Jerusalem.

STUDY IX.

PAUL THE MISSIONARY.—Continued.

(For Daily Readings see page 121.)

References. Study carefully, with Revised Version (and Greek), Acts xviii: 23 to xxi: 15 (omit matter studied under other headings). Draw a map of the journey.

Most of the time during the third journey was spent at Ephesus, the capital of Asia. It would be well therefore to know something about its commerce, for it was a meeting-place for the nations; its worship, for there was the magnificent temple of Diana with its one hundred and twenty-seven columns, each the gift of a king; its belief in magic, Ephesian letters, amulets, etc., in place of which superstition Paul would supply the liberating gospel of Christ. (Concise three-minute papers might be prepared on these subjects.)

Third Journey. Acts xviii: 23 to
xxi: 15.

1. Revisitation of Galatia and Phrygia.
xviii: 23.

What was the starting-point of the journey and the reason for the revisitation?
Cf. xiv: 21-23.

2. Paul's stay at Ephesus. xix: 1-41.

Why did Paul return to Ephesus?
xviii: 20, 21.

What was the teaching at Ephesus regarding baptism, by Apollos? xviii: 24-28; by Paul? xix: 1-7.

Note that two years and three months' labor are condensed into xix: 8-12.

A picture of the triumph of Christianity over superstition. xix: 13-20.

What reasons for the uproar of xix: 23-41?

What results of Paul's three years of labor? Acts xix: 10, xx: 31.

See Epistle to Ephesians and Rev. ii: 1-7.

3. Revisitation of Macedonia and Greece. Acts xx: 1-6.

Note the places visited and the companions.

He stopped at Troas expecting to meet Titus (II. Cor. ii: 12, 13) with news of the effect of I. Cor.

4. The journey home. Acts xx: 6—xxi: 15.

(1) Restoration of Eutychus. xx: 7-12.

(2) Route from Troas to Miletus. xx: 13-16.

(3) Farewell to Ephesian elders at Miletus. xx: 17-38.

(4) Events during the rest of the journey. Acts xxi: 1-17.

5. Results of the journey.

(1) Paul strengthened the churches. Acts xviii: 23, 27, xx: 1, 2, 17, *seq.*

(2) Paul promoted a collection for the poor at Jerusalem. Gal. ii: 10; Rom.

xv: 25; I. Cor. xvi: 1-4; II. Cor. ix: 2-4, 12, 13.

(3) Paul wrote five letters: First and Second Corinthians, Galatians and Romans, and another letter to the Corinthians which has been lost. See I. Cor. v: 9.

PRACTICAL LESSON.

The Christian Worker's Motive.

If Paul were asked to state the motive of his labors he could sum it up in the words of his Master, "to do the will of him that sent me" (John vi: 38. Cf. Acts xxi: 13, 14). There can be no higher motive for a God-sent man in any sphere of life. The propelling power in such a man is the constraining love of Christ (II. Cor. v: 14).

BIBLIOGRAPHY.

Conybeare and Howson, Vol. II., pp. 1-294.

Stalker, paragraphs 109-114.

Iverach, pp. 129-157.

Farrar, Vol. II., chapter xxxi. and chapter xl., pp. 272-292.

STUDY X.

PAUL THE COMPANION AND FRIEND.

(For Daily Readings see page 121.)

References. Study carefully, with Revised Version (and Greek), the texts referred to.

Carlyle in *Sartor Resartus* speaks of "the now obsolete sentiment of friendship," and in these rushing modern times we are bidden, if we would not lose friends, to "keep our friendships in repair." From Paul we may learn some of the elements of true friendship, its faithfulness,—“faithful are the wounds of a friend,”—its constancy,—“once a friend always a friend,”—its ardency, its eternity. We may compare Paul and his friends with Christ and His friends.

Barnabas and Paul.

1. Facts about Barnabas.

- (1) Name. Acts iv : 36.
- (2) Relationship to John Mark. Col. iv : 10.
- (3) Of a religious order. Acts iv : 36.
- (4) Inhabitant of Cyprus. Acts iv : 36.

(5) Personal appearance. Acts xiv: 12.

(6) His character. Acts xi: 24, iv: 36, xiv: 12, iv: 37.

2. The colaborers.

What brought Paul and Barnabas together? Acts ix: 27.

How did Barnabas show his appreciation of Paul's ability? Acts xi: 22-26.

Duration and results of their joint labors in Antioch? Acts xi: 26.

On what service did they go to Jerusalem together? Acts xi: 29, 30, xii: 25.

The extent of their joint missionary travels? Acts xiii, xiv.

On what occasion did the two go a second time to Jerusalem? Gal. ii: 1, 9; Acts xv: 2, 12, 30.

What further labors at Antioch? Acts xv: 35.

3. The separation.

What difference in creed led to the separation? Gal. ii: 11, 13.

What difference in practice led to the separation? Acts xv: 36-39.

What results followed the contention? Acts xv: 40, 41.

"Paul had to part in anger from the man to whom he probably owed more than to any other human being; and Barnabas was separated from the grandest spirit of the age." Stalker.

"That to be wroth with one we love
 Doth work like madness in the brain;
 And each spake words of high disdain
 And insult to his heart's best brother.
 They parted—ne'er to meet again;
 But never either found another
 To free the hollow heart from paining."
 —Coleridge's "*Christabel*."

Silas and Paul.

What was the standing of Silas in the Jerusalem church? Acts xv: 22.

What function did Silas discharge as a prophet? Acts xv: 32.

Paul's companion on second missionary journey. Acts xv: 40—xxi: 17. Note Roman citizenship. xvi: 37. Willing to endure hardness. xvi: 19.

Special work at Berea, xvii: 14, and at Corinth, xviii: 5; II. Cor. i: 19.

What traits did he have in common with Paul?

Timothy and Paul.

What is known of Timothy's early home and religion? Acts xvi: 1, 2, 3; I. Tim. i: 2; II. Tim. iii: 15.

How did Timothy assist Paul? Acts xvii: 14, xviii: 5; I. Thess. iii: 2; I. Tim. i: 3.

A companion on the last journey to Jerusalem. Acts xx: 4.

Paul's regard for his spiritual welfare. I. Tim. i: 18, iii: 15, iv: 14, v: 21, vi: 11.

Paul's affection for him. I. Tim. i: 2; II. Tim. i: 2; Phil. ii: 19-23; I. Cor. iv: 17, xvi: 10; II. Tim. iv: 9.

Their names are associated in six of Paul's letters.

What dissimilarities may have attracted the one to the other?

Luke and Paul.

Where did Luke join Paul? Acts xvi: 8-10. "We," "us."

What indications that Luke remained at Philippi? Acts xvi: 40, and that he rejoined Paul? Acts xx: 6, xxi: 15, xxvii: 1.

Study the references to Luke in Paul's Epistles. Philem. 24; Col. iv: 14; II. Tim. iv: 11.

Note the practical combination of the industrial with the medical missionary.

Luke shared Paul's journeys, dangers, and shipwrecks; cheered his imprisonment and became his biographer.

"Two converts watching side by side,
Alike his love and greetings share:
Luke the beloved, the sick soul's guide,
And Demas, named in faltering prayer."

Keble's Christian Year.

Paul and Other Friends. Rom. xvi.

It has been said of Paul that "he had a thousand friends and loved each as his own soul, and seemed to live a thousand lives in them, and to die a thousand deaths when he must quit them."

Had Paul learned the secret of true friendship? John xv: 13. The common bond between Paul and his friends?

PRACTICAL LESSON.

Christian Love the Highest Friendship.

The deepest soul-satisfaction in this world springs from that fellowship which we have one with another, because of our common bond in Christ.

“Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.”

—*Faucett.*

BIBLIOGRAPHY.

Conybeare and Howson, Barnabas, Timothy and Luke in Index.

Stalker, paragraphs 71, 72, 79-82, 90, 91.

Iverach, pp. 69-71, 78, 87.

Farrar, Barnabas, Timothy, and Luke in Index.

Read St. Luke and St. Barnabas in the Christian Year.

Trumbull's book, Friendship the Master Passion, and Emerson's essay on Friendship will yield some good thoughts.

Ian Maclaren's chapter on "The Goodman of the House," in *The Upper Room*, tells of Christ's private friends.

Companionship vs. Friendship, in *Homiletic Review*, February, 1895.

Companion Characters, by Hill, p. 278.

STUDY XI.

PAUL THE LABORER.

(For Daily Readings see page 121.)

References. Study carefully, with Revised Version (and Greek), the texts referred to.

Some men work through fear, and it is slavery; some through desire of gain simply, and it is sordidness; some through the joy of activity, and it is less sordid yet not the highest motive. Kipling writes of the time

“ When only the Master shall praise us, and only
the Master shall blame;
And no one shall work for money, and no one
shall work for fame;
But each for the joy of the working, and each in
his separate star,
Shall draw the thing as he sees it, for the God of
things as they are.”

Paul rose above servility, acquisitiveness, and the mere joy of the working, to the labor impelled by love, and has thus set the highest standard for all workers.

Trades Among the Jews.

Trades mentioned in the New Testament. Mark vi: 3, cf. Matt. xiii: 55; Acts ix: 43, xvi: 14, 15, xix: 24; II. Tim. iv: 14.

The three great duties of Jewish parents

to a son: (1) Circumcision; (2) teaching the law; (3) teaching a trade.

"If a man does not teach his son a trade he teaches him to steal." Talmud. Cf. Eph. iv: 28.

"It was customary for every rabbi to learn a trade, for according to the law they were not allowed to receive pay for their advice and instruction. But there were many ways of evading this, and probably very few rabbis actually lived from the income of their trade." Thatcher, *Apostolic Church*, p. 95.

The following description of tradesmen in a Jewish synagogue may explain how Paul found Aquila and Priscilla: "The people did not sit mixed together, but goldsmiths by themselves, and silversmiths by themselves, and ironworkers by themselves, and miners by themselves, and weavers by themselves; and when a poor man came there he recognized the members of his craft and went there, and from there was his support and that of the members of his family."

Paul's Trade. Acts xviii: 1-3.

What material did Paul use in his trade? Significance of the name? Compare Song of Solomon, i: 5; Rev. vi: 12.

As Peter the fisherman was called to catch men (Mark i: 17), and David the shepherd was called to feed them (Psa. lxxviii: 70-72), so Origen says Paul the tent-maker shall become the maker of ever-

lasting tabernacles. "For he is building heavenly tabernacles when he teaches the way of salvation to any one of us, and shows us the way to the blessed mansions in the heavens."

Paul's Motives as a Laborer.

1. Self-support. Acts xx: 33, 34; I. Tim. v: 18; Titus iii: 14.

Labor viewed as means to an end. like the shoemaker, who, when asked what his business was, said that his business was to glorify God, but he made shoes to pay living expenses.

2. Example. Acts xx: 35, R. V., "In all things I gave you an example." II. Thess. iii: 9.

Compare Tolstoi's practical method of enforcing his ethical system. See "My Religion."

3. Charity. Acts xx: 35.

Paul learns the lessons of charity from Him Who gave Himself. Cf. Eph. iv: 28.

4. Independence. I. Thess. ii: 9; II. Thess. iii: 8-12.

Who does not admire such a spirit!

"May thy precious sweat of toil lighten our labors."

"May thy faithfulness in daily labors make us faithful in our part." Moravian Liturgy.

PRACTICAL LESSON.

Every Honorable Occupation is a Divine Ministry.

“God does not reckon by the shape of your tools, but the place of your work; so that a man does his work ministering to the soul and the body, doing his work in the love of the Christ of God and for His glory; then it is accepted. The chief point is, not what are you doing as they publish it in the directory, or over the store; not what are you doing, as men name it in the profession; the one great dividing question of life is, ‘Is the work that you *are* doing, the work to which God calls you?’ ” Alex. McKenzie.

“ Think not if thou art not called
To work in mission fields
Of some far distant clime,
That thine is no grand mission.
Every deed that comes to thee,
In God’s appointed time,
Is just the greatest deed that thine can be,
Since God’s high will appointed it to thee.

“ No service in itself is small,
Nor great, though earth it fill;
But that is small which seeks its own,
And great which seeks God’s will.”

BIBLIOGRAPHY.

- Conybeare and Howson, Vol. I., p. 58.
Stalker, paragraph 20.
Iverach, p. 116.
Farrar, Vol. I., pp. 23, 24, 559-561.
Jewish Artisan Life, by Delitzsch.
Jewish Social Life, by Edersheim.
The Religious Conception of Labor, in the Outlook, June 29, 1895.
Brough, The Early Life of our Lord, chapter xi.
Hepworth, Hiram Golf's Religion.

STUDY XII.

REVIEW.

STUDY XIII.

PAUL THE PREACHER.

(For Daily Readings see page 121.)

References. Study carefully, with Revised Version (and Greek), Acts xiii: 16-41, xvii: 22-31.

Of the three of Paul's sermons preserved in the Acts, we study two, one to Jews and one to Gentiles. In preaching to the Jews, who relied upon Scripture, Paul appealed to historical facts and to prophecy. But to his pagan hearers, with whom Scripture would go for naught, he appealed to the darkened conscience, endeavoring to turn them from the vanity of idol-worship and other sin to the invisible true God revealed in Jesus Christ.

Sermon at Antioch (to Jews). Acts
xiii: 16-41.

Theme: Jesus the Messiah.

I. Historical introduction. vs. 16-22.

Compare Stephen's historical method.
Acts vii.

Connect "God" and "he" in the verses.

What is the predominant thought of the section?

2. The text. v. 23.

This promise is the keynote of the sermon.

Compare Stephen's keynote, ingratitude.

3. The proofs. vs. 24-29.

(1) The declaration of the forerunner. vs. 24, 25.

(2) The Scriptures fulfilled in the condemnation and death. vs. 26-29.

(3) The resurrection according to the Scriptures. vs. 30-37.

4. The application. vs. 38-41.

How does Paul assert that men are freed from sin and set right before God?

The germ of what epistles is found here?

Sermon at Athens (to Gentiles).

Acts xvii: 22-31.

Theme: The True God.

1. The unknown God. vs. 22, 23.

How does the introduction illustrate Paul's tact?

What is his true purpose in using the inscription as a text?

2. Creator. vs. 24-27.

How is this view opposed to the Epicurean view of God?

"Epicureanism was yet further [than Stoicism] from inspiration to nobleness. Atheistic and materialistic, the followers of

this easy-going philosophy scoffed at the notions which hinted of a Creator, a moral government, or a life for man beyond the grave." Selden, *In the Time of Paul*, pp. 107, 108.

3. Preserver. v. 28.

How is this view opposed to the Stoic's view of God?

"God was the soul of the universe from Whom all things come, to Whom all things return, in cycles which are reproduced in a rhythmic manner, governed by unchanging law." Iverach, *St. Paul*, p. 109.

Thus the Stoic's view was pantheistic.

4. Father. v. 29.

What a vast difference between the Christian conception of God as Father, and the pagan conception of God as progenitor!

"From Jove begin we—who can touch the string,
And not harp praise to heaven's eternal king?
He animates the mart and crowded way,
The restless ocean and the sheltered bay.
Doth care perplex? Is lowering danger nigh?
We are His offspring, and to Jove we fly."

—*Aratas of Cilicia* (about 270 B. C.). *Trans. by Lewin. Life and Epistles of Paul*, I. 284.

5. Judge. vs. 30, 31.

By whom will God judge the world?
Rom. ii: 16; I. Cor. iv: 5.

Characteristics of Paul's Preaching.

1. His Method.

(1) Reasoning from the Scripture.
Acts xvii: 2, 3.

(2) Seeking common ground—with the Jews, the Scriptures—with the heathen, Acts xvii: 23, 28.

(3) The use of a text. Acts xiii: 23, xvii: 23.

(4) The historical method. Acts xiii: 16-22.

Compare Christ's method of preaching.

2. The effects of his preaching.

Belief, mockery, and procrastination. Acts xvii: 4, 12, 32, 34.

Compare the effects of Christ's preaching.

Compare Paul with Christ as preacher in (1) boldness; (2) power; (3) graciousness; (4) authority. We may say of Paul as Prof. Blackie wrote of John McNeill:—

“ Well, here 's a man who knows what preaching means,—

Not with nice phrase to make a sounding show,
As studied player struts before the scenes,

But with a weighty arm, blow upon blow,
To smite each crested sinner's haughty head

Direct from God. The time had need of such,
'Mid seas of godless people widely spread

To thrill the numb soul with electric touch
Of heaven-lit truth. Ev'n go thy way, and preach

On the old gospel's heart-assailing plan,
And cut the gangrene, like a practiced leech,

With firm, sure hand, and fear no face of man;
Call vile things vile; wash the fair paint from sin,
And give to glare of day the foul-faced sore
within.”

PRACTICAL LESSON.

The Universal Effectiveness of the Gospel Message.

"There is a sense in which preaching must be the same in all ages, dealing as it does with the everlasting evangel of the Divine love. There is a sense in which preaching must differ with every age, addressed as it ought to be to the changing conditions of life and thought. Christ is not one, but many; and therein He has proved Himself the Son of man and the Saviour of the world. There is the Eternal Spirit, which is the Spirit of God, and there is the time spirit, which is the spirit of man. He who feels the breath of the human spirit only is a secularist—there are such, although they know it not, in the Christian pulpit—and he who feels the breath of the Divine Spirit only is an ascetic. It is best when the soul lies open to both influences, for so the preacher is in touch with God and man, a go-between and a Mediator." Watson, *The Cure of Souls*, p. 67.

BIBLIOGRAPHY.

Conybeare and Howson, Vol. I., pp. 207-217, 443-450.

Stalker, paragraphs 84, 104, 105.

Iverach, pp. 51, 52, 107-114.

Farrar, Vol. I., pp. 371-376, 530-552.

Paul the Preacher, by John Eadie, D. D.

Yale Lectures on Preaching, by Beecher, Vol. I., pp. 6, 80, 208.

Ad Clerum in None Like it, by Parker.

STUDY XIV.

PAUL THE PASTOR.

(For Daily Readings see page 122.)

References. Study carefully, with Revised Version (and Greek), Acts xiv: 21-28, xx: 17-38; I. Cor. xvi: 1, 2.

Paul was a powerful preacher, but he was also an effective pastor, organizing churches, correcting abuses, regulating gifts, and taking a personal interest in everybody. Dr. Cuyler says of the sainted McCheyne that "his ministry was richly successful largely because he kept in touch with his people and was a pastor as well as a powerful preacher." Again he says, "Faithful pastoral labor requires brains, and patience, and consecration." Study Paul from this point of view and measure the influence of his personal oversight of the churches and of individuals.

Glimpses of a Pauline Church. Acts
xiv: 21-28; I. and II. Cor.

I. Organization. Acts xiv: 23.

"Elders," translated from ἐπισκοπος and πρεσβύτερος, the first referring to the duties of the office—overseeing, bishoping; and the second to the rank.

What other orders in the early church? Luke vi: 13; Acts vi: 1-6.

2. Missionary meeting. Acts xiv: 27.

Note that they did not tell what *they* had done, but "all that *God* had done with them." What events would they rehearse?

3. The church in the home. I. Cor. xvi: 19; Rom. xvi: 5; Acts xx: 8.

Hence what may "house to house" mean in Acts xx: 20?

The greatest of pastors have been house to house visitors—Spurgeon, Hall, Cuyler, Taylor, etc.

4. Abuses in the church.

(1) What was the nature of the dissensions? I. Cor. i: 10-12.

(2) Immorality. I. Cor. v: 1, *seq.*

(3) Profanation of Lord's Supper. I. Cor. xi: 17, *seq.* How these must have torn the heart of this pastor who regarded the Corinthian church so tenderly! I. Cor. iv: 14, 15.

5. Gifts in the church. I. Cor. xii. to xiv.

Note how the pastor regulates their use.

Do any of these gifts still exist?

Pastoral Address to Elders. Acts xx: 17-38.

1. Pen picture of the pastor.

(1) Faithfulness. "Kept back nothing." v. 20. Picture of a ship under full sail. *ὑπεστειλάμην*—"I have not wrapped up the sail." "Night and day." v. 31.

(2) Humility. v. 19. See I. Cor. xv: 9, 10: "Least of all the apostles." Where did Paul learn humility? Phil. ii: 1-11.

(3) Tenderness. "Tears." vs. 19, 31. The apostle of love. I. Cor. xiii.

(4) Heroism. "Lying in wait of Jews." v. 19. Compare v. 3. "Bonds and afflictions." vs. 22, 23.

(5) Consecration. "I count not my life." v. 24.

(6) Unselfishness. Wolves may enter. v. 29. Has an eye to their future welfare. Absence of covetousness. v. 33.

(7) Industry. "These hands." Accompanied probably by a gesture. v. 34.

Like Goldsmith's pastor,—

"In his duty prompt at every call,
He watched and wept, he prayed and felt for all;
And, as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way."

2. Counsel to the elders.

(1) "Take heed to yourselves." v. 28. Exhortation to personal integrity. "Be living epistles."

(2) "Take heed to all the flock." v. 28. Is this the present-day conception of the church?

(3) "Feed the church." v. 28. A pastor's first duty to his flock.

(4) "Watch." v. 31. A pastor's second duty to his flock.

(5) "Support the weak." v. 35. Cf. Gal. vi: 1.

Institution of Systematic and Pro-
portionate Giving. I. Cor. xvi:
1, 2.

What are the advantages of such a method? What is the fundamental principle involved? I. Cor. iv: 1.

PRACTICAL LESSON.

*"I am the Good Shepherd (Latin—Pastor)
and I Know Mine Own. John x: 14.*

The good shepherd now, as then, has sympathetic knowledge of his people's needs and desires, the ability of leadership, and the spirit of sacrifice which is willing to bear the burdens of others. These are found in perfection in Christ, therefore He is *the* Good Shepherd from Whom all true under-shepherds learn these pastoral instincts.

BIBLIOGRAPHY.

Conybeare and Howson, Vol. I., chapter xiii.;
Vol. II., pp. 267-272.

Stalker, chapter viii.

Iverach, pp. 123-128, 146, 147.

Farrar, Vol. II., pp. 281-284.

How to be a Pastor, by Cuyler.

Pliny's Epistle (xcvii.) to Trajan.

First and Second Corinthians.

STUDY XV.

PAUL THE MIRACLE WORKER.

(For Daily Readings see page 122.)

References. Study carefully, with Revised Version (and Greek), Acts xiv: 8-10, xvi: 16-18, xix: 11, 12, xx: 7-12, xxviii: 8-10.

Like the miracles of Jesus those by Paul are chiefly deeds of mercy, especially of healing. The power to work miracles was inherent in Jesus, being an outcome of the Divine fullness that dwelt in Him, while with Paul it was a delegated power, not always present, but available only when some great end justified the means. There is much room for difference of explanation, occasioned chiefly by the revelations of modern science, which help us to explain naturally some phenomena that in Paul's day seemed supernatural.

Elymas Struck Blind. Acts xiii: 6-12.

1. Nature of the miracle.

A miracle of judgment. Cf. Matt. xxi: 18; Mark xi: 12.

2. Means used.

Fixed gaze (v. 9) and suggestion, the phenomena of hypnotism.

3. Effects.

(1) On Elymas, temporary blindness. Note the doctor's careful description; mist, darkness, groping. v. 11.

(2) On the proconsul, belief. v. 12. Gilbert says (Student's Life of Paul, p. 75) that it was a "faith mingled with superstition and ignorance." But note other elements in vs. 7, 12.

4. Spiritual meaning and significance.

Christianity frees the human mind from slavery. Cf. John viii: 32.

5. The source of Paul's power.

"The Holy Ghost." v. 9. "The hand of the Lord." v. 10.

The Healing of a Cripple. Acts xiv: 8-18.

1. Nature of the miracle.

It might be classed with those where faith was required by Christ. Matt. xiii: 58; Mark ix: 23; Luke viii: 48, xviii: 42.

In what respects different from Peter's miracle of a similar nature (Acts iii: 6-8)?

Note the doctor's diagnosis. v. 8.

2. Means used.

Same as in previous miracle, except that it should be noted here, that there is no authenticated case on record of congenital disease cured by hypnotic means.

3. Effects.

(1) On the cripple. v. 10. "He leaped up" (aorist tense—single act), "and walked" (imperfect tense—continued act).

(2) On the people. v. 11.

4. Spiritual meaning and significance.

A reward of faith. v. 9. Evidently there was moral preparation on the cripple's part.

5. The source of Paul's power.

"An incontestable proof of direct Divine power, working through Paul and guaranteeing his message . . . as of Divine origin" (Ramsay, *St. Paul the Traveller*, p. 115).

The Cure of Publius' father and Others. Acts xxviii: 8-10.

1. Nature of the miracles. Cf. Luke iv: 38.

2. Means used.

Prayer and laying on of hands. v. 8. Cf. James v: 14, 15.

3. Effects.

(1) Publius' father and others healed. vs. 8, 9.

(2) Paul and the company received honors and gifts. v. 10.

4. Spiritual meaning and significance.

Probably the same as in medical missions, reaching the soul through the body.

5. The source of Paul's power.

In addition to prayer (v. 8), we must infer, on the part of the recipients, faith in Paul as a Divine messenger.

The two following miracles are capable of widely different explanations. The maid of Acts xvi: 16 may be regarded as demon-possessed, or as a ventriloquist; and the case of Eutychus may be viewed as a restoration from death to life (so Ramsay), or as a resuscitation (so Gilbert and Cone).

The Maid Possessed of a Spirit.

Acts xvi: 16-18.

If the miracle is regarded as a case of demoniacal possession, compare Mark i: 25, 34; Luke iv: 31, it would then be in fulfillment of Mark xvi: 17; Luke ix: 1.

In any case it shows that an intellectual perception of the truth of Christianity is not sufficient, and its spiritual significance lies in the freedom of the human mind from slavery, which Christianity secures.

The Restoration of Eutychus. Acts

xx: 7-12.

If the miracle is regarded as a resurrection, see also I. Kings xvii: 21; II. Kings iv: 34; Matt. ix: 18-24; Acts ix: 36-41.

Prof. Ramsay says, "In this case the author vouches that Eutychus was dead, implying apparently that, as a physician, he had satisfied himself on the point" (St. Paul the Traveller, p. 290). Prof. Gilbert on the other hand says, "There is no suggestion that Paul thought of restoring a dead person to life" (The Student's Life of Paul, p. 170).

Special Miracles. Acts xix: 11, 12.

These miracles stand in a class by themselves as distinguished from the others attributed to Paul. They may be classed with Matt. ix: 20-22 and Acts v: 12-16, where the virtue was not in Christ's garment or in Peter's shadow, but in the faith of the recipients. So here we must predicate faith. The cures were the rewards, not of the superstition, but of the faith.

What was the source of Paul's power?
v. 11.

"It is *God* that works. We are but the instruments. We deserve no reward for what God does by us, and can claim no merit for it, any more than we could dream of ascribing any merit to the sling and stone and sword with which David slew Goliath." Tyndale.

PRACTICAL LESSON.

"Greater Works Than These Shall Ye Do."

John xiv: 12.

Because Jesus went to His Father, the source of all power, and gave power to men, they were able and still are able to accomplish these greater spiritual effects. It is possible to help men physically by arousing confident expectation of a cure and faith in the efficacy of the means employed. And wherever men prompted by the love of God are working in the energy of God to banish distress and disease, suffering and sorrow, they are walking in the footsteps of the Good Physician Whose power is evermore the same.

" That healing gift He lends to them
Who use it in His name;
The power that filled His garment's hem
Is evermore the same.

" For lo! in human hearts unseen,
The Healer dwelleth still,
And they who make His temples clean,
The best subserve His will."

—*Whittier.*

BIBLIOGRAPHY.

Conybeare and Howson, Vol. I., pp. 230-232, 352-354; Vol. II., pp. 257, 425.

Iverach, pp. 54, 132, 145.

Farrar, Vol. I., pp. 380-383, 490-492; Vol. II., pp. 23, 24, 276-279.

Paley's *Horæ Paulinæ*, p. 52.

The Student's Life of Paul, Gilbert, p. 149.

STUDY XVI.

PAUL THE SEER.

(For Daily Readings see page 122.)

References. Study carefully, with Revised Version (and Greek), Acts xvi: 9, 10, xviii: 9, 10, xxiii: 11, xxvii: 23, 24, II. Cor. xii: 1-7, Gal. ii: 2.

In a study of the visions vouchsafed to Paul it is necessary to consider his state of mind produced by the surroundings in each case. The laws which govern the mind applied to these facts will explain some features in the visions. To explain them fully it would be necessary to have all the facts and Paul's mind before us. If the purpose of the visions be taken into account it will be seen that they are vitally connected with the work entrusted to Paul, yielding guidance, cheer and promise of safety and success. In the path of obedience he was led of God.

The Vision at Troas. Acts xvi: 6-10.

In what state of mind would the hindrings of vs. 6, 7 leave Paul?

How would Paul recognize the man as from Macedonia?

Who are the "we" and "us" of v. 10.?

What was the purpose of the vision as related to Paul?

The Vision at Corinth. Acts xviii:

6-10.

What subjective condition might the events of vs. 6 and 8 produce in Paul?

How would the threefold encouragement fit Paul's case? v. 10.

The Vision at Jerusalem. Acts

xxiii: 11.

The preceding events and the surroundings may suggest Paul's subjective condition. v. 10.

How did the purpose of the vision bear upon Paul's desire? Acts xix:21; Rom. i: 10, 11.

Alford sums up the purpose, as comfort in (1) uncertainty of life from Jews; (2) uncertainty of liberation from prison; (3) uncertainty of surviving storm at sea; (4) uncertainty of fate upon arrival at Rome. And he adds, "So may one crumb of divine grace and help be multiplied to feed five thousand wants and anxieties."

The Vision in Shipwreck. Acts

xxvii: 21-26.

What was Paul's subjective condition? vs. 10, 20.

How did the purpose of the vision coincide with that two years before at Jerusalem? Acts xxiii: 11.

Visions and Revelations. II. Cor.

xii: 1-7; Gal. ii: 2.

Were these visions of the Lord, or visions given by Him?

Note Paul's subjective condition. vs. 2, 3. Ecstatic condition—supernatural forces entering the soul. Where the soul tries to observe the condition, as in dream life, the condition changes.

Note the differences between these ecstatic visions and the vision at his conversion.

Compare with Paul the seer, Socrates, Luther, Joan of Arc, Joseph, and Isaiah, as seers.

Holsten places the vision at his conversion in the same category with these inward visions. Sabatier shows that there was a vast difference between these inward visions and the outward manifestation at his conversion. We may summarize as follows:—

VISIONS.

Paul transported, in ecstasy.

Effects of the Spirit (charismata).

Belong to private life—hesitancy in speaking of them.

CONVERSION.

Jesus descended.

Personal intervention of the risen Christ.

Speaks of it confidently, plainly, and explains cause.

"Finally, if Christ's appearance to Paul had been an inward vision, it must have

been, not the cause, but the product of his faith. How could the mind of Saul the Pharisee have created such a vision if he were a Christian already? and if, on the other hand, he were a Christian already, how could he have attributed his conversion to this cause?" Sabatier, *The Apostle Paul*, p. 67.

PRACTICAL LESSON.

*Divine Revelations Come Through Other
Organs Than the Eye and the Ear.*

Isaiah vi: 1-4; Matt. v: 8.

The Vision Splendid comes not to the organs of sense, but to the soul of man in communion with the unseen, and there is one "Whom unseen, we love."

" Jesus, these eyes have never seen
That radiant form of Thine!
The vail of sense hangs dark between
Thy blessed face and mine!

" I see Thee not, I hear Thee not,
Yet art Thou oft with me;
And earth hath ne'er so dear a spot,
As where I meet with Thee."

—*Ray Palmer.*

BIBLIOGRAPHY.

Conybeare and Howson, Vol. I., pp. 332-334; Vol. II., pp. 326, 411, 412.

Stalker, paragraphs 94-96.

Iverach, pp. 25, 86, 167, 184.

Farrar, Vol. I., pp. 193-195, 477, 478; Vol. II., p. 329.

St. Paul's Vision, by Bersier.

Stevens' Pauline Theology, p. 20, foot-note.

The Expositor, October, 1889.

STUDY XVII.

PAUL THE APOLOGIST.

(For Daily Readings see page 122.)

References. Study carefully, with Revised Version (and Greek), Acts xv: 1-35, Gal. i., ii.

Paul was a true Defender of the Faith. Think how Christianity might have come to us laden with ceremonies and rites if he had not fought and won. So the far-off conference at Jerusalem and the hot discussion with the Galatians have their practical aspect for to-day. In both cases there were principles at stake, and Paul was ever ready to fight and die for his principles. May God grant us some of the true Pauline stamina!

Regarding Mosaic Rites. Acts xv:
1-35.

1. The question at issue.

State the question precisely.

What circumstances raised the question?

Why could a stronger case be made for circumcision than for any other rite? Gen. xvii: 10; Luke ii: 21.

2. The conference.

(1) Peter's speech. vs. 7-11.

It looks as if Paul's power of persuasion at the private meeting (see

Gal. ii:2) had won Peter, James, and John to Paul's side (see Gal. ii:9), so that in the public conference Peter makes this effective Pauline speech.

(2) Account of Barnabas and Paul. v. 12.

What events would they rehearse?

Review from memory the first missionary journey.

(3) James' speech. vs. 13-21.

Who was this James? Acts xii:2; Gal. i:19.

How does he confirm Peter's views?

What does he add?

3. The decree and results of the conference (as they related to Paul). vs. 22-29.

(1) Paul was honored and eulogized. vs. 25, 26.

(2) Paul was endorsed as apostle to the Gentiles. Gal. ii:7-9.

(3) Did Paul win his case?

What Christian principle was more firmly established? Gal. v:6.

Regarding his Apostleship. Gal. i.,

ii.

The Epistle to the Galatians gives evidence of strong feeling. The controversy was between the Jewish party and Paul, the head of the Gentile party. The question at issue was justification by works or

by faith. The course of Paul's opponents was, first, to attack Paul's claim to apostleship, and second, his doctrine. Our interest is chiefly in the apologetic section.

1. Salutation. Gal. i: 1-5.

Containing three parts, as in all Paul's epistles, the writer, the persons addressed and the greeting. Descriptive words are usually added to each. Why are none added here to the persons addressed?

2. Introduction. vs. 6-10.

The true gospel.

Why are there no thanksgivings in the introductory passages (cf. Rom. i: 7; I. Cor. i: 4)?

Note also that there are no personal messages to individuals in the concluding passages.

3. Apologetic. i: 11 to ii: 21.

Why is this section peculiar to this epistle?

Trace the steps by which Paul proves the Divine origin of his gospel. (1) i: 11, 12. (2) vs. 13, 14. (3) vs. 15-17. (4) vs. 18-24.

What two things does he claim are inconsistent with the human origin of his gospel? ii: 1-10.

On the basis of his apostolic authority he rebukes and corrects Peter. ii: 11-21.

What qualities does Paul display in argument?

PRACTICAL LESSON.

The Combative Element in Christianity.

Christ said, "I came not to send peace, but a sword" (Matt. x:34). Jude exhorted his readers to "contend earnestly for the faith once for all delivered to the saints." Paul called upon Timothy to "fight the good fight of the faith" (I. Tim. vi:12). Every copy of the Bible represents the heroic struggle of martyrs. The doctrines of the Church came to us as the result of strife and sometimes of blood (*e. g.*, Luther and justification by faith). So with reforms (*e. g.*, the Sabbath and abolition of slavery). And individual Christian experience represents a constant combat with difficulties and a running fire with sin.

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?
Who best can drink his cup of woe,
And triumph over pain,
Who patient bears his cross below—
He follows in His train."

—*Reginald Heber.*

BIBLIOGRAPHY.

Conybeare and Howson, Vol. I., chapter vii.;
Vol. II., pp. 162-184.

Stalker, chapter ix.

Iverach, chapter v., pp. 80-85.

Farrar, Vol. I., chapter xxii.

St. Paul's Conception of Christianity, by Bruce,
p. 48, *seq.*

STUDY XVIII.

PAUL THE AUTHOR.

(For Daily Readings see page 122.)

References. Read each epistle through carefully at a sitting.

The primary sources of information about Paul are the epistles which he wrote or dictated. We may be devoutly thankful that, although letter-writing was much rarer in Paul's time than in our own, so many of these valuable epistles have come down to us. Their order and leading thoughts, and the structure of at least one epistle (see Galatians in rear of this book) should be mastered by every Bible student.

The Number of Paul's Epistles.

How many epistles by Paul are preserved in the New Testament?

What reasons may be assigned for excluding Hebrews?

Did Paul write more than is recorded in the New Testament? I. Cor. v:9; Col. iv:16.

The Order of Paul's Epistles.

The order in which the epistles occur in the New Testament should be memorized for facility of reference, but they

should be read and studied in their chronological order.

The following arrangement is that of Prof. Findlay, *The Epistles of Paul the Apostle*. (See also his article on "Paul the Apostle" in *Hastings' Bible Dictionary*.)

1. Earlier epistles (before the first Roman imprisonment).

I., II. Thessalonians.

I., II. Corinthians.

Galatians.

Romans.

2. Epistles of the captivity (during first Roman imprisonment).

Colossians.

Philemon.

Ephesians.

Philippians.

3. Pastoral epistles (after first Roman imprisonment).

I. Timothy.

Titus.

II. Timothy.

Variety of Occasion and Aim.

Which epistles were written to individuals?

Which epistles were written to a particular church?

Which epistles were written to a circle of churches?

Show how each epistle was occasioned by living questions, or was written to meet a special emergency.

PRACTICAL LESSON.

The Need of the Times—Christian Leaders of Men.

The letters reveal Paul as a man of his time. Like Savonarola, Luther, Cromwell, Beecher, his heart was on fire with the questions of his time.

"God give us men! A time like this demands
Strong minds, great hearts, true faith, and
ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess an opinion and a will;
Men who have honor, men who will not lie;
Men who can stand before a demagogue,
And damn his treacherous flatteries without
winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking."

—*Holland.*

BIBLIOGRAPHY.

References in Conybeare and Howson are abundant.

Stalker, paragraphs 115-119.

Locke's preface to Epistles of Paul.

Findlay, The Epistles of Paul the Apostle.

Appendix to Farrar, Vol. I., on "Style, Rhetoric, and Quotations."

View of the Literary Activity of St. Paul in Godet's Introduction to the New Testament, pp. 114, 115.

Paul's Style and Modes of Thought in Stevens' Pauline Theology, chapter i.

The Expositor, October, 1899, p. 233.

St. Paul's Vocabulary and St. Paul as a Former of Words, Hartford Seminary Press.

STUDY XIX.

PAUL THE AUTHOR.—Continued.

(For Daily Readings see page 122.)

“History is half dream—ay, even
The man’s life in the letters of the man.”

“They show us his character with all its varied elements, his religious intensity, his originality, freshness and depth of thought, and his intellectual boldness and strength, while they reveal to us also his rich moral nature and his human heart enlarged by the grace of Christ.” Speer, *The Man Paul*.

The Form of Paul’s Epistles.

It is important to note that in form they are not:—

1. Collections of texts,
2. Philosophical treatises, or
3. Theological essays.

They are *letters* (II. Cor. x: 10) regularly developed with beginning, middle and end.

The order of each letter is generally: (1) Salutation; (2) introduction; (3) practical; (4) conclusion; (5) benediction.

The Style of Paul's Epistles.

Note and illustrate some of the peculiarities of Paul's style, appearing in the English, such as the following:—

1. Parentheses.

Indicating crowd of thoughts. It might be said of Paul as was said of Phillips Brooks, "His words tumble over one another."

2. Metaphors.

Collect the architectural, nautical, athletic, mercantile, and military metaphors in the epistles and account for the source of such metaphors.

3. Quotations.

How many quotations from the Old Testament?

From what parts of the Old Testament are the quotations made?

Locate the three classic quotations and comment on their value as evidence of Paul's knowledge of the classics.

The Value of Paul's Epistles.

1. As evidences of Christianity.

What events narrated in the gospels do they confirm?

What events narrated in the Acts of the Apostles do they confirm? Compare

Study IV. with Study V., and see Paley's *Horæ Paulinæ*.

2. As interpretations of Christianity.

"The epistles are to the gospels as the decisions of the supreme court are to the constitution."

3. As literature.

Valuable history of the early Church and natural complement of Acts. Consider wealth of illustration and other literary features.

Pliny was the model pagan letter-writer, but it is universally conceded that Pliny never produced such an exquisite gem as the Epistle to Philemon.

As Illustrations of Paul's Character.

Letters always reveal character because spontaneous and personal. Compare letters of Cromwell, Phillips Brooks, *et al.*

"Both [David Brainerd and Henry Martyn] have left to the world a literary treasure in their letters and diaries. Those of Martyn are rightly adjudged a classic, with scarcely a superior in English letters, and those of David Brainerd, which first inspired Martyn with missionary enthusiasm, are of equal excellence. They severally reveal the heart of the writer as nothing else could do." "Life of David Brainerd," by Jesse Page, preface, p. vi.

PRACTICAL LESSON.

*Wanted—Living Epistles. (II. Cor.
iii: 2, 3.)*

“ The dear Lord's best interpreters
Are humble human souls;
The gospel of a life
Is more than books or scrolls.”

—*Whittier.*

In every country and in every clime the living epistle is translated and understood where frequently the written word is obscure, neglected, rejected, or misunderstood. Always and everywhere the living epistle of a consistent Christian life speaks eloquently for Christ. “What you are,” said one of our great thinkers, “thunders so loudly in my ears, that I cannot hear what you say.” Let us see to it that those who turn the pages of our lives shall not read there too much cheap literature.

“ So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.”

—*Isaac Watts.*

BIBLIOGRAPHY.

For references, see Study XVIII.

STUDY XX.

PAUL THE PRISONER.

(For Daily Readings see page 122.)

References. Study carefully, with Revised Version (and Greek), the texts referred to.

The two outstanding features in a study of Paul the prisoner are the Christian qualities he displayed under such exasperating conditions, and the immense amount of work he accomplished. Though his body was bound his mind was free, and he rejoiced as he wrote to his friend Timothy that "the Word of God is not bound." Paul could sing with Madame Guyon,—

" My prison walls cannot control
The flight, the freedom, of the soul."

At Philippi. Acts xvi: 19-40.

Recall the incident which occasioned this arrest. Note the severe treatment—"rent garments," "many stripes," "inner prison," "stocks"—and Paul's remembrance of it. I. Thess. ii: 2.

Paul's noble bearing is very noticeable. What traits of his character are shown in vs. 25, 28, 31, 37, 40?

At Jerusalem. Acts xxi: 27 to xxiii:
30.

What threefold charge was brought against Paul? Acts xxi: 28.

What foundations for the charge?

Compare the charge against Stephen. Acts vi: 13, 14.

What was the character and duration of Paul's imprisonment? Acts xxii: 30, xxiii: 11, 12, 23, 31, 32.

What were some of the results? Acts xxii: 1-21, xxiii: 1-6, xxiii: 11.

At Cæsarea. Acts xxiii: 31 to xxvi:
32.

The charge of sedition, heresy and sacrilege repeated. Acts xxiv: 5, 6.

The charge stated by Festus. Acts xxv: 18, 19.

What was the character and duration of this imprisonment? Acts xxiv: 23, 27.

Before whom were the four recorded speeches of this imprisonment made?

It was also a time for rest—a furlough for the weary missionary.

“The Patmos of his active life, where in silence and solitude he was permitted to hold communion with his God.”

At Rome. Acts xxviii: 16-31.

First imprisonment.

What was the cause of this imprisonment? Acts xxv: 11.

What was the character and duration of it? Acts xxviii: 16, 30.

Note the occupations:—

1. "Receiving." Acts xxviii: 30.

Mention some of his callers. Col. iv: 11-14.

2. Preaching and teaching. Acts xxviii: 31.

What was his theme?

What results of his evangelizing?

3. Writing.

What epistles were written here? Cf. Phil. i: 13-17; Col. iv: 10, 18; Philem. 23; Eph. iii: 1, iv: 1.

We recall that Rutherford dictated his letters in prison-bonds at Aberdeen; James Montgomery wrote his Prison Amusements in jail; Francis Baker, in London Tower, wrote Jerusalem, My Happy Home, and John Bunyan, in Bedford jail, wrote The Pilgrim's Progress.

At Rome.

Second imprisonment.

What reasons for affirming a second imprisonment at Rome? II. Tim. iv: 16, 17.

How was Paul occupied during the first and second imprisonments? I. Tim. i: 3, iii: 14, iv: 13; II. Tim. iv: 13, 20; Titus i: 5.

In what respects was this imprisonment different from the first? II. Tim. i: 16, 17, iv: 13.

What epistles were written at this time?

PRACTICAL LESSON.

The Duty of Triumphant Over Adverse Circumstances.

Ovid's poetry written during banishment, and Cicero's letters written in exile, are tinged with melancholy. Not so Paul's writings. We may learn from him how even in persecution a man may preserve a serene faith in God and do a noble work for his fellows. For a Paul as for a Col. Lovelace,—

“ Stone walls do not a prison make,
Nor iron bars a cage.”

BIBLIOGRAPHY.

Conybeare and Howson, Vol. II., pp. 311-335, 347-368, 462-468, 533-550, 572-583.

Stalker, paragraphs 169, 170, 176-186.

Iverach, pp. 158, 202.

Farrar, Vol. II., pp. 308-409, 547-560.

Epistles of the Imprisonment, Biblical World, January, 1896.

STUDY XXI.

PAUL THE HERO.

(For Daily Readings see page 123.)

References. Study carefully, with Revised Version (and Greek), the texts referred to.

Here, as in the previous study, our attention is fastened on Paul's attitude in trying circumstances. Before a mob, in shipwreck, and in the presence of death, he exhibits the elements of a heroic life. Finally he came like Livingstone to—

“The last mile of many thousands trod
With failing strength, but never failing will.”

Like another hero of old “he endured as seeing Him Who is invisible.”

Before the Mob. Acts xxi: 30-40.

It might be said of Paul as of John Knox,
“He never feared the face of man.”

1. Presence of mind.

Speaks to officer in Greek. v. 37.

2. Wisdom.

Addresses the mob in Hebrew. v. 40.

Why in Hebrew?

3. Courtesy. Acts xxii: 1.

“Men, brethren, fathers.”

Some men in such circumstances
would forget their manners.

In Shipwreck. Acts xxvii: 21-26,
31-36.

1. Hopeful. vs. 22, 25.
Hence his influence. v. 36.
2. Prayerful. v. 24.
Revised Version, "God hath granted,"
in answer to prayer.
3. Full of faith. v. 25.
The root of courage.
"The hero is the man who is im-
movably centered." Emerson.

In the Presence of Death. II. Tim.
iv: 6-8.

1. Satisfaction. v. 7. Compare John
xix: 28, 30.

The past.

2. Hope. v. 8.
The future.

3. Triumph. v. 6.
The present.

Paul faces death with the spirit which
Browning portrays in "Prospice":—

"I was ever a fighter, so—one fight more,
The best and the last!
I would hate that death bandaged my eyes, and
forebore,
And bade me creep past.
No! let me taste the whole of it, fare like my peers,
The heroes of old;
Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness, and cold."

PRACTICAL LESSON.

The Heroism of Constant Self-Sacrifice.

Some become heroes by risking all in a supreme moment, and it is noble; others by the self-sacrifice and patient endurance of a life-time, and it is nobler. Paul laid down his life, as did his Master before him, by constant unselfish service, involving peril, toil, and pain. Death was simply the crowning act of the process. This heroism of a life-time was exemplified in Gordon, whose epitaph in St. Paul's Cathedral is,—

“ To Major-General Charles George Gordon,
Who, always and everywhere,
Gave his strength to the weak,
His substance to the poor,
His sympathy to the suffering,
And his heart to God.”

BIBLIOGRAPHY.

Conybeare and Howson, Vol. II., pp. 301-322, 401-421, 596-599.

Stalker, paragraphs 123, 174, 186.

Iverach, pp. 160-162, 184-186, 201, 202.

Farrar, Vol. II., pp. 311-317, 374-382, 576-581.

Some good thoughts applicable to this topic will be found in Carlyle's *Heroes and Hero Worship*.

The Voyage and Shipwreck of St. Paul, by Smith of Jordanhill, is well spoken of.

Hughes, *The Manliness of Christ*, p. 37.

STUDY XXII.

PAULINE PRINCIPLES.

(For Daily Readings see page 123.)

The best results may be secured from this study by assigning the topics in advance to members of the class, allowing each three or four minutes for the development of the thought. The leader should endeavor to impress the truth that a principle is a principle always and everywhere and in all things without exception. The true Christian like Paul learns his principles from Christ.

Assurance. II. Cor. v: 1, 6, 8.

Note the ring of the words "know," "confident," "always confident." Find other references.

Adaptability. I. Cor. ix: 19-23.

"All things to all men." Illustrate this principle by his dealings with (1) individuals; (2) multitudes; (3) different classes; (4) mooted questions.

In the application of this principle emphasis should be laid on the motive.

Concentration. Phil. iii: 13, 14.

Is concentration or "scatteration" the ruling principle in personal life to-day?

Giving. II. Cor. viii: 12.

Consider the relative importance of quantity and spirit in giving.

Stewardship. I. Cor. iv: 1, 2.

What is the basis of this principle?

Does it imply ownership?

The essential characteristic of stewardship?

Love. I. Cor. xiii.

See Drummond's "The Greatest Thing in the World."

Might Paul appropriately be called the apostle of love?

'*Αγάπη* is not found in any of the Greek philosophers.

Godliness.

Trace the word and study the passages in I. Tim. i: 4, ii: 2, 10, iii: 16, iv: 7, 8, vi: 3, 5, 6, 11.

Compare its content with that of "manliness."

His Universal Principle—Christ.

Illustrate how difficulties and divisions (1) between individuals, (2) in home, (3) in community, and (4) in church, were brought to this test.

“ But if there be, who follows Paul,
As Paul his Lord, in life and death,
Where'er an aching heart may call,
Ready to speed and take no breath;

“ Whose joy is to the wandering sheep
To tell of the great Shepherd's love;
To learn of mourners when they weep,
The music that makes mirth above;

“ Who makes the Saviour all his theme,
The gospel all his pride and praise,—
Approach: for thou canst feel the gleam
That round the martyr's death-bed plays.”

—*Keble's Christian Year.*

PRACTICAL LESSON.

Stand Fast by Your Principles.

Some men are governed by rules and it is slavery; others are guided by principles and it is liberty. Rules are local and admit of exception; principles are universal and unalterable. Joseph, and Daniel, and Paul are shining examples of principled men. Among the host of moderns stands James A. Garfield, who made this golden declaration to his constituents: “I will do anything to win your regard, but there is one man whose good opinion I must have above all, and without whose approval I can do nothing. That is the man with whom I get up every morning and go to

bed with every night, whose thoughts are my thoughts, whose prayers are my prayers. I cannot buy your confidence at the cost of his respect."

With every Christian the universal principle is Christ and the test-question ever is, What would He have me do?

STUDY XXIII.

PAUL'S INFLUENCE.

(For Daily Readings see page 123.)

Attention should be called to this study early in the course, so that several pages may be reserved in the note-book for recording all observations on the topics below.

A rich harvest may be gathered by occasional references in sermons, articles in magazines and visits to "St. Paul's" churches and cathedrals.

Next to our blessed Lord, did ever man live who exerts such beneficent, far-reaching influence on so many departments of life and thought as the Apostle to the Gentiles?

On History.

For example, Reformation.

On Literature.

For example, Presensée and other Church Histories.

On Theology.

For example, Bibliography in Stevens' Pauline Theology.

On Painting.

For example, Raphael's Paul Preaching at Athens.

On Poetry.

For example, Keble, and Hymnology of the Church.

On Music.

For example, Mendelssohn's matchless oratorio, St. Paul.

On Daily Life.

For example, temperance, purity, capital and labor.

Professor Gilbert, speaking of the tradition that Paul suffered martyrdom under Nero, affirming what the second Epistle to Timothy leads us to expect, closes his book on The Life of Paul with these words, "Thus the close of Paul's life is veiled from our eyes, but no cloud dims, or ever can dim, the splendor of the services of that life for God and for humanity."

The following inscription to the Life of Charles Kingsley, written by his wife, beautiful and exhaustive as it is, does not altogether cover the characteristics of the Apostle to the Gentiles:—

“A RIGHTEOUS MAN

Who loved God and truth above all things;
A man of untarnished honor,—
Loyal and chivalrous—gentle and strong—
Modest and humble—tender and true—
Pitiful to the weak—yearning after the erring—
Stern to all forms of wrong and oppression,
Yet most stern towards himself—
Who, being angry, yet sinned not;
Whose highest virtues were known only
To his wife, his children, his servants, and the
 poor;
Who lived in the presence of God here,
And, passing through the grave and gate of death,
Now liveth unto God for evermore.”

STUDY XXIV.

REVIEW.

EXTENSION OF THE COURSE.

If further studies are desired, several means may be resorted to.

1. Divide studies which may seem too lengthy for a single presentation, such as X. and XIV.

2. Develop other characteristics of Paul's life not included in the outline. The following have been suggested by letter, sermon, or personal conversation:—

PAUL THE TEACHER,	<i>Stalker.</i>
PAUL THE ORATOR,	<i>Ramsay.</i>
PAUL THE REFORMER,	<i>Parkhurst.</i>
PAUL THE ORGANIZER,	<i>Mott.</i>
PAUL THE CITIZEN,	<i>Speer.</i>
PAUL THE TRAVELLER,	<i>Ramsay.</i>

Mr. Robert E. Speer suggests that, in connection with a study on "Paul the Citizen," we might add Paul's influence on the slavery question, and consider what attitude he would take towards the sociological movements of the day, which tend to minimize the individual redemption.

3. A book study. For the convenience of those who care to work it out, a careful analysis of the Epistle to the Galatians is appended.

OUTLINE OF GALATIANS.

(Adapted from an analysis by Prof. M. W. Jacobus of Hartford Theological Seminary, and published with his consent.)

Introductory.

Personal. i: 1-5.

Greeting. In which he emphasizes his apostolic commission and brings out prominently the fact of Christ's sacrificial death and God's supreme glory.

Main Message of the Epistle.

1. Personal. i: 6 to ii: 21.

Rebuke of church and condemnation of false teachers. i: 6-10.

In which is placed before them:—

(1) The inexcusableness of their defection. v. 6a.

(2) The wrongness of their position. vs. 6b, 7a.

(3) The condemnable course of their teachers. vs. 7b-9.

Vindication of his apostolic authority (i: 11 to ii: 21), stating that his gospel had not come from men but from God. i: 11, 12.

(1) Subjectively proved. vs. 13-16a. a. Recounting the change which had come upon him. vs. 13, 14. b. Recounting

the divine character of his conversion.
vs. 15, 16a.

(2) Objectively proved. i: 16b to iv: 21. a. His personal conduct had been independent of the other apostles. i: 16b-24. b. His apostolate had been acknowledged as equal with theirs. ii: 1-10. c. On the basis of his apostolic authority he had rebuked Peter for his conduct at Antioch. ii: 11-21.

2. Doctrinal. iii. and iv.

Return to his rebuke of the church.
iii: 1 to iv: 31.

(1) Inconsistency of their course.
iii: 1-5.

Working out on the principle of law what they had received on the principle of faith.

(2) Un-Jewish character of their course. iii: 6-14.

a. Opposing themselves to the example of Abraham. vs. 6, 7.

b. Excluding themselves from promises made to Abraham. vs. 8, 9.

c. Placing themselves under curse of the law. vs. 10-19.

(3) Want of harmony in their course with the relation between the law and the promises. iii: 15 to iv: 11.

a. Statement of that relation.
iii: 15 to iv: 7.

b. Consequent inconsistency in returning to bondage of law. iv: 8-11.

(4) Personal inconsistency in their change of attitude towards him. iv: 12-20.

(5) Illustration of the gospel posi-

tion from allegory of bondwoman and free.
iv. 21-31.

3. Practical. v: 1 to vi: 17.

(1) General inferential exhortation
to stand fast in Christian liberty. v: 1-6.

(2) Personal and direct exhortation.
v: 7-12.

a. Their inconsistent conduct.

vs. 7-9.

b. His hope in its final good
result. vs. 10-12.

(3) Practical exhortations based on
the statement that the one true way to live
out their liberty in Christ was to use it in
loving service to one another's need. iv: 13
to vi: 17.

4. Conclusion.

Benediction. vi: 18.

CHRONOLOGY OF PAUL'S LIFE.

Mainly after Conybeare and Howson.

Anno Domini.

- 3. Born at Tarsus.
- 16. Student in Jerusalem.
- 36. Convert at Damascus.
- 37. Retirement in Arabia.
- 38. At Jerusalem. Meets Peter and James.
- 39-44. In Cilicia and Syria.
- 44-47. At Antioch and Jerusalem.
- 48-49. First missionary journey.
- 50. Attends "Council of Jerusalem."
- 51-54. Second missionary journey. (First and Second Thessalonians written.)
- 54-58. Third missionary journey. (First and Second Corinthians, Galatians, and Romans written.)
- 59. Prisoner at Cæsarea.
- 60. Voyage to Rome.
- 61-63. First imprisonment at Rome. (Philemon, Colossians, Ephesians, and Philippians written.)
- 63-68. Fourth missionary journey. (First Timothy and Titus written.)
- 68. Second imprisonment at Rome (Second Timothy written) and death.

It would be a good exercise to amplify this chronological table by inserting other events and dates in Paul's life, and by compiling a parallel table of contemporary history.

Daily Readings.

By use of the following daily readings in connection with the studies each week, all of the thirteen epistles by Paul and in addition the Epistle to the Hebrews will be read. A series of readings might have been provided which would bear upon the study in hand for the week, but such a selection of Scripture would in many cases be strained, unnatural and artificial. The advantages of the arrangement here submitted are that the passages move within the sphere of Pauline thought, furnishing added commentary upon the portions studied and helping to complete the picture of the man Paul by a perusal of all of his writings which have come down to us. Most Bible students are familiar only with parts of the epistles, often with no more than a verse taken out of its connection in a chapter, or a short passage removed from its setting in a letter. It will be a real help to traverse all the ground covered by Paul's writings, and it will mean only the reading of fifteen verses a day, on an average, through the twenty-two weeks during which the studies run. Readings from Acts are suggested for the two Review Studies.

STUDY I.

1, Rom. i: 1-15. 2, Rom. i: 16-32. 3, Rom. ii: 1-11. 4, Rom. ii: 12-29. 5, Rom. iii: 1-18. 6, Rom. iii: 19-31. 7, Rom. iv: 1-13.

STUDY II.

1, Rom. iv: 14-25. 2, Rom. v: 1-11. 3, Rom. v: 12 to vi: 7. 4, Rom. vi: 8-23. 5, Rom. vii: 1-13. 6, Rom. vii: 14-25. 7, Rom. viii: 1-13.

STUDY III.

1, Rom. viii: 14-28. 2, Rom. viii: 29-39. 3, Rom. ix: 1-16. 4, Rom. ix: 17-33. 5, Rom. x: 1-13. 6, Rom. x: 14 to xi: 6. 7, Rom. xi: 7-24.

STUDY IV.

1, Rom. xi: 25-36. 2, Rom. xii: 1-18. 3, Rom. xii: 19 to xiii: 7. 4, Rom. xiii: 8-14. 5, Rom. xiv: 1-13. 6, Rom. xiv: 14 to xv: 12. 7, Rom. xv: 13-33.

STUDY V.

1, Rom. xvi: 1-16. 2, Rom. xvi: 17-27. 3, I. Cor. i: 1-18. 4, I. Cor. i: 19-31. 5, I. Cor. ii. 6, I. Cor. iii: 1-15. 7, I. Cor. iii: 16 to iv: 5.

STUDY VI.

1, I. Cor. iv: 6-21. 2, I. Cor. v. 3, I. Cor. vi. 4, I. Cor. vii: 1-19. 5, I. Cor. vii: 20-40. 6, I. Cor. viii. 7, I. Cor. ix: 1-14.

STUDY VII.

1, I. Cor. ix: 15-27. 2, I. Cor. x: 1-13.
3, I. Cor. x: 14-33. 4, I. Cor. xi: 1-19. 5,
I. Cor. xi: 20-34. 6, I. Cor. xii: 1-11. 7,
I. Cor. xii: 12-31.

STUDY VIII.

1, I. Cor. xiii. 2, I. Cor. xiv: 1-19. 3,
I. Cor. xiv: 20-40. 4, I. Cor. xv: 1-11. 5,
I. Cor. xv: 12-31. 6, I. Cor. xv: 32-49. 7,
I. Cor. xv: 50-58.

STUDY IX.

1, I. Cor. xvi: 1-12. 2, I. Cor. xvi: 13-24.
3, II. Cor. i: 1-11. 4, II. Cor. i: 12-24. 5,
II. Cor. ii. 6, II. Cor. iii. 7, II. Cor. iv.

STUDY X.

1, II. Cor. v. 2, II. Cor. vi. 3, II. Cor.
vii. 4, II. Cor. viii: 1-12. 5, II. Cor. viii:
13-24. 6, II. Cor. ix. 7, II. Cor. x.

STUDY XI.

1, II Cor. xi: 1-15. 2, II. Cor. xi: 16-33.
3, II. Cor. xii: 1-13. 4, II. Cor. xii: 14-21.
5, II. Cor. xiii. 6, Gal. i: 1-10. 7, Gal. i:
11-24.

STUDY XII. (Review.)

Select readings from Acts.

STUDY XIII.

1, Gal. ii: 1-10. 2, Gal. ii: 11-21. 3, Gal.
iii: 1-14. 4, Gal. iii: 15-29. 5, Gal. iv: 1-11.
6, Gal. iv: 12-31. 7, Gal. v: 1-15.

STUDY XIV.

1, Gal. v: 16-26. 2, Gal. vi. 3, Eph. i: 1-14. 4, Eph. i: 15-23. 5, Eph. ii: 1-18. 6, Eph. ii: 19 to iii: 12. 7, Eph. iii: 13-21.

STUDY XV.

1, Eph. iv: 1-16. 2, Eph. iv: 17-32. 3, Eph. v: 1-16. 4, Eph. v: 17-33. 5, Eph. vi: 1-9. 6, Eph. vi: 10-24. 7, Phil. i: 1-14.

STUDY XVI.

1, Phil. i: 15-30. 2, Phil. ii: 1-13. 3, Phil. ii: 14-30. 4, Phil. iii: 1-16. 5, Phil. iii: 17 to iv: 7. 6, Phil. iv: 8-23. 7, Col. i: 1-17.

STUDY XVII.

1, Col. i: 18-29. 2, Col. ii: 1-15. 3, Col. ii: 16 to iii: 11. 4, Col. iii: 12-25. 5, Col. iv. 6, I. Thess. i. 7, I. Thess. ii.

STUDY XVIII.

1, I. Thess. iii. 2, I. Thess. iv. 3, I. Thess. v. 4, II. Thess. i. 5, II. Thess. ii. 6, II. Thess. iii. 7, I. Tim. i.

STUDY XIX.

1, I. Tim. ii. 2, I. Tim. iii. 3, I. Tim. iv. 4, I. Tim. v: 1-20. 5, I. Tim. v: 21 to vi: 10. 6, I. Tim. vi: 11-21. 7, II. Tim. i.

STUDY XX.

1, II. Tim. ii: 1-14. 2, II. Tim. ii: 15-26. 3, II. Tim. iii. 4, II. Tim. iv. 5, Titus i. 6, Titus ii. 7, Titus iii.

STUDY XXI.

1, Philemon. 2, Heb. i. 3, Heb. ii. 4, Heb. iii. 5, Heb. iv. 6, Heb. v. 7, Heb. vi.

STUDY XXII.

1, Heb. vii. 2, Heb. viii. 3, Heb. ix: 1-12. 4, Heb. ix: 13-28. 5, Heb. x: 1-10. 6, Heb. x: 11-25. 7, Heb. x: 26-39.

Study XXIII.

1, Heb. xi: 1-10. 2, Heb. xi: 11-29. 3, Heb. xi: 30-40. 4, Heb. xii: 1-11. 5, Heb. xii: 12-29. 6, Heb. xiii: 1-8. 7, Heb. xiii: 9-25.

STUDY XXIV. (Review.)

Select readings from Acts.

SUGGESTIONS TO LEADERS.

Meeting of Committee.

Emphasize:—

1. Their responsibility for all details, care of room, in airing, heating and lighting, placing of books, etc.

2. Their responsibility for preparation of lessons in advance, in order to coöperate by answering and asking questions in the class.

3. Their responsibility to look up absentees and increase the membership.

4. Their responsibility to understand the object of the course thoroughly, so as to be able to present its merits with intelligence and conviction.

First Meeting of Class.

1. Organization: Announce names of committee, appoint secretary, secure list of names and addresses by passing slips for each to sign.

2. Explain the object of the course and its connection with the plan of permanent and progressive study, if such is in use.

3. Explain the method to be pursued.

4. Explain how to prepare a lesson, using points in the next section, and illustrating by a concrete example. Do not assume that the class know how to study in private. Probably four-fifths of them have no well-defined plan.

5. Present introduction to the course, and arouse as much interest in it as possible. Present it as the *sine qua non*, and emphasize the value of personal private preparation.

Order for Private Study.

Preparation should be commenced a week in advance, in somewhat the following order:—

1. Prayer. That the Holy Spirit, who inspired holy men of old as they wrote, may inspire us in handling aright the Word of Truth. "Lord, open *Thou* mine eyes," should be the spirit of daily prayer.

2. Study of the texts in their connection, examining all cross-references, using the Bible, and nothing but the Bible. It is a grave mistake to introduce crutches until forced to it. Read and re-read the text until saturated with it.

3. Study of parallel passages and comparison of texts; that is, compare Authorized Version with Revised Version, Greek, German, French, and any other texts which may be read. Those who have tried this plan testify to its effectiveness for a mastery of the text. If the Authorized Version is used as a basis, the comparison with the Revised Version will throw much light on the text. In the same manner the reading of Greek, German, French and other texts will add flavor to the study, and frequently, by the idiom of languages, will serve to explain obscure passages and allusions.

4. Use Commentaries and Concordance. Young's Analytical Concordance is probably the best in English. Cruden is unsatisfactory because so incomplete. In the matter of commentaries there are certain standard works to which all students of the Scriptures should have access if possible, *e. g.*: Edersheim, for The Life of Jesus; Trench, for Parables and Miracles; Conybeare and Howson, for The Life of Paul; and the Cambridge Bible for Schools and Colleges, for the text.

5. Practical lessons. Lessons which grow out of the event or circumstances for the people of the times under review. Without any reference to our own times, what did it all mean to them?

6. Application. First, apply the lessons personally. Then select one or two which can be presented with earnestness and conviction. Never lug in an application. The *personnel*, surroundings, and needs of the class should constantly be kept in view, and the application such as will appeal to the best there is in them, and inspire to nobler living.

Order of Exercises.

Time, fifty minutes. Investigation and experiment lead to the conclusion that ordinarily classes lasting for more than an hour grow tiresome. Some of the larger colleges have discovered that better work can be secured in fifty minute than in sixty minute periods. This order is intended to be suggestive only, and may be varied ac-

cording to circumstances. Whatever time-limit is adopted should be rigidly adhered to, and the leader should not make the mistake of occasionally transgressing because he thinks that the study, or perchance he, is more interesting than usual.

1. Sing (three minutes). A hymn appropriate to the main thought of the study.

2. Roll-call (three minutes) ; omit if desirable.

3. Scripture reading in concert (three minutes). Introduce variety, reading sometimes verse about, sometimes in unison, and where the text is disconnected, interspersing with the study. Above all, read reverently.

4. Prayer by member of the class (two minutes). The request should be made in advance, to insure preparation.

5. Leader answers questions of previous week from question-box (three minutes). Brief, direct answers written on the paper which contains the question. Frequently this may be handed to the asker if his name is known, and thus save the time of the class.

6. Questions in review (three minutes). Summing up the gist of the previous study.

7. Study of lesson (thirty minutes). Realize the brevity of the time, and do not waste a minute.

8. Prayer by leader (three minutes). This should be the crown of it all, carrying the entire class into the very presence of God.

Aids to Interest.

1. Blackboard. Write outline of study each time.

2. Map. Encourage drawing of maps by class, and use maps and charts so made.

3. Question-box. Lack of time prevents satisfactory discussion of questions continually arising. Ask that such questions be written out and placed in the box for answer the following week.

4. Note-books. Set example by keeping a clean, orderly, and systematic note-book, and strongly advise it in the class.

5. Illustrations. Be on the constant lookout for all side-lights. They may be found in daily reading, clippings from religious weeklies, extracts from sermons, personal conversations, etc. Keep large envelope for clippings.

Method of Teaching.

May be either the lecture system or the question and answer system. The former has many disadvantages:—

1. It savors of the formal lecture-room.

2. Fails to secure active interest of the class.

3. Lacks incentive to study.

4. Places no premium on independent thought.

5. Wearies flesh and spirit, especially if the leader uses the "hammer and tongs method"; *i. e.*, seeks to make impressions by doing all the talking.

6. Where a student is the leader, places him in a position of unnatural superiority.

Some of the advantages of the question and answer system are: —

1. Its informality.
2. It stirs independent thought.
3. Keeps logical chain of thought.
4. Holds attention of larger numbers.
5. Secures mutual acquaintance of class and leader.

Much depends upon the careful preparation by the leader of a series of connected questions, parallel with the printed outline, in order to develop for the class the line of thought in his own mind, and to draw out the practical lessons. Indiscriminate asking of questions should not be allowed, and the leader should keep the questioning pretty much in his own hands, giving an opportunity to the class at the close of each section.

All questions should be aimed at:—

1. Revealing knowledge or ignorance of the matter in hand.
2. Fixing truth in the mind.
3. Fixing the meaning of the section studied.
4. Applying the practical lessons to the individual heart.

The method may be abused by:—

1. Adopting the method so rigidly that positive teaching is excluded.
2. Asking too many simple questions.
3. Asking too many questions which are left hanging in the air unanswered.

4. Asking questions which may be answered by "yes" or "no."

5. Asking ambiguous questions.

Where there are two or more teachers, it will pay well to have a normal class for the discussion of such topics as are here treated in brief.

BIBLE STUDY and DEVOTIONAL PUBLICATIONS.

Studies in the Life of Jesus Christ. Edward I. Bosworth. Cloth, 90 cents; paper, 60 cents. Based upon the Gospels by Mark and John; with briefer surveys of the Gospels by Matthew and Luke. Issued as an alternate course for the first year in the Student Cycle.

Studies in the Life of Christ. H. Burton Sharman. Based on "A Harmony of the Gospels for Historical Study," by Stevens and Burton. Studies in cloth, with Harmony in cloth and a map of Palestine, \$1.25. Studies in paper, with Harmony in paper and a map of Palestine, 75 cents. Studies in cloth, 75 cents. Harmony in cloth, with a map of Palestine, \$1.00. Map, 10 cents. Paper edition not sold separately.

The Life and Works of Jesus According to St. Mark. W. D. Murray. An introductory course on the Life of Christ. Less difficult than the courses in the Student Cycle. Provides for daily personal study. Cloth, 75 cents; paper, 50 cents.

Studies in the Acts and Epistles. Edward I. Bosworth. Based on "The Records and Letters of the Apostolic Age," by Ernest DeWitt Burton. Studies in cloth with Records and Letters in cloth, \$1.25. Studies in paper with Records and Letters in paper, 75 cents. Studies in cloth, 75 cents. Records and Letters in cloth, \$1.00. Paper edition not sold separately.

Studies in the Life of Paul. Arthur G. Leacock. Cloth, 75 cents; paper, 50 cents. A new elementary course arranged for daily study.

Studies in the Teaching of Jesus and His Apostles. Edward I. Bosworth. Cloth, 75 cents; paper, 50 cents.

Truth of the Apostolic Gospel. R. A. Falconer. Cloth, 75 cents; paper, 50 cents. A most helpful course on Christian apologetics.

Studies in Old Testament Characters. Wilbert Webster White. A revised edition of this standard book on Old Testament Characters, based on the same outline but requiring less work of the student than the previous edition. Arranged for daily study. Cloth, 90 cents; paper, 60 cents.

Studies for Personal Workers. Howard Agnew Johnston, D. D. Cloth, 66 cents; paper, 45 cents net. Abridged edition, paper, 25 cents; \$2.50 per dozen.

Studies in God's Methods of Training Workers. Howard Agnew Johnston. A practical course for personal workers' classes, or groups, arranged for personal daily study. Cloth, 75 cents; paper, 50 cents.

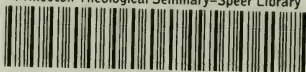
- Personal Work: How Organized and Accomplished.** Studies for Bible training classes. C. K. Ober and J. R. Mott. Price, 10 cents.
- Christ Among Men.** Studies for Bible training classes. James McConaughy. Revised edition. Price, cloth, 40 cents; paper, 25 cents.
- Studies in the Gospel of Luke.** Robert E. Speer. Price, cloth, 20 cents; paper, 10 cents.
- Studies in the Book of Acts.** Robert E. Speer. Price, cloth, 40 cents; paper, 25 cents.
- Studies of the Man Christ Jesus.** Robert E. Speer. Long 16mo, price, cloth, 75 cents.
- Studies of the Man Paul.** Robert E. Speer. Long 16mo, price, cloth, 75 cents.
- Studies in Jeremiah.** Wilbert W. White. Price, cloth, 30 cents; paper, 20 cents.
- Individual Work for Individuals.** H. Clay Trumbull. A record of the personal experiences and convictions of a lifelong Christian worker. Cloth, 75 cents; paper, 35 cents.
- Life Story of Henry Clay Trumbull.** Philip E. Howard. The intensely interesting, discriminating and inspiring biography of the author of "Individual Work for Individuals." Postpaid, \$1.15; net, \$1.00.
- How to Deal with Doubts and Doubters.** H. Clay Trumbull, D. D. Price, cloth, 65 cents, net.
- Memorial of Horace William Rose.** Harry Wade Hicks. The well-told story of a brief but earnest life. Rose was bright, cheerful, intense and eminently successful as a student worker. Cloth, 148 pages, 65 cents.
- The Fight for Character.** Henry Churchill King. An address given at a Northfield Student Conference. A strong and helpful plea for right living. 10 cents; cloth edition, with margins, 25 cents.
- How to Deal with Temptation.** Robert E. Speer. 10 cents; cloth edition, with margins, 25 cents.
- How Make Jesus Christ Real.** John R. Mott. 5 cents.
- The Morning Watch.** J. R. Mott. Price, 5 cents.
- The Secret Prayer Life.** J. R. Mott. Also issued by the British College Christian Union. Price, 5 cents.
- Bible Study for Personal Spiritual Growth.** J. R. Mott. Also issued by the British College Christian Union. Price, 5 cents.

Young Men's Christian Association Press
 124 East Twenty-eighth Street
 NEW YORK

BS2658 .S16

Studies in the life of Paul for Bible

Princeton Theological Seminary-Speer Library



1 1012 00064 5103